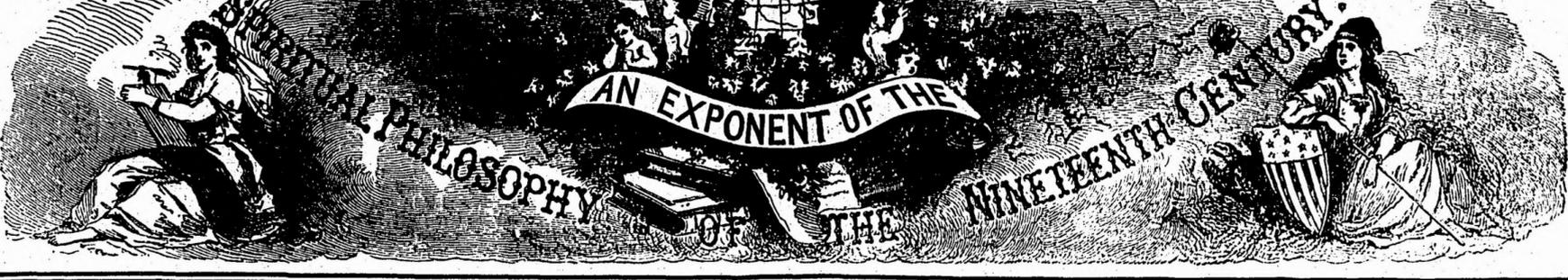


BANNER OF LIGHT.



VOL. LI.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 29, 1882.

\$3.00 Per Annum,
Postage Free.

NO. 6.

CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum: Spiritual Retrospect and Prophecy.*
SECOND PAGE.—*Spiritual Phenomena: Physical and Materializing Phenomena in Philadelphia, Brooklyn (E. D.) Spiritual Conference. Notes from Providence, R. I. "A Bright Vision" from a Calvinistic Point of View. The Restorer: Chronicles of the Photographs of Spiritual Beliefs. Western Locals.*
THIRD PAGE.—*Poetry: In Memoriam. New Publications. Vindication of Spiritualism. Book Advertisements.*
FOURTH PAGE.—*Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Stillhamer from Controlling Spirit, Henry C. Wright. Laura Tombrick, Robert Anderson, Jennie McKee, Sylvester R. Fowler, Mrs. Jennie Fairfield, Luella, for Bertha Harter, William Merril, Emeline Jameson, John Jones, and J. Emory Wilson. Verifications of Spirit Messages.*
FIFTH PAGE.—*The Anniversary: Chicago, Ill.; Troy, N. Y.; Colfax, Iowa; Piquette, Conn.; Glenburn, Me.; Milford, Mass.; Lebanon, N. H.; Kansas City, Mo.; Providence, R. I.; North Seltawa, Mass. Passed to Spirit-Life, etc.*
SIXTH PAGE.—*The Pursuit of Truth, Charles Darwin, The Andover Affair, Memorial Meeting in Newburyport, Little Lords of Creation, Brief Paragraphs, etc.*
SEVENTH PAGE.—*Wonderful Exhibitions—Said to be Spiritual. Spiritualist Meetings in Boston, Berkeley Hall Meetings. Meetings of Mediums for Mutual Protection. Movements of Lecturers and Mediums. Secular Press Bureau. New Advertisements, etc.*
EIGHTH PAGE.—*Pearls. The Tenth U. S. Census: Answers to the Request Made for Statistics of Spiritualism. Stoneham (Mass.) Ladies' Aid Society. Translated. Transition of a Prominent Spiritualist.*
NINTH PAGE.—*Form-Materializations: Materializations in New York State. Free Thoughts Bro. Hazard's Criticisms. Book Advertisements.*
TENTH PAGE.—*Banner Correspondence: Letters from New York, Pennsylvania, Vermont, Massachusetts, Minnesota, Rhode Island, Indiana, and Colorado. List of Spiritualist Lecturers. Retail Agents for the Sale of the Banner of Light. Business Cards.*
ELEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*
TWELFTH PAGE.—*Anniversary Services in Boston Music Hall. Spiritualist Meetings in Brooklyn; Brooklyn (N. Y.) Spiritual Fraternity. Worcester (Mass.) Meetings. Meetings in Orange, Mass., etc.*

The Spiritual Rostrum.

Spiritual Retrospect and Prophecy.

A Discourse Delivered through the Mediumship of

MRS. CORA L. V. RICHMOND,
At Fairbank Hall, Chicago, Ill., Sunday Evening, April 22, 1882, by her hand of
Spiritual Guides.

(Reported for the Banner of Light by Charles G. Richmond.)

INVOCATION.

Oh, thou Heavenly Parent, thou Spirit of Life and Light, thou Love Divine, thou to whom we ever turn, Infinite Source of every blessing! Thou who art all strength, thou who art all love, thou whose majesty of law and life pervades the universe, whose love is fixed as a signet seal upon every human heart! Oh, God, we praise thee for the light and glory of the morning, for the radiance of the evening, for the splendor of the starry firmament, for all that earth yields to the happiness of man; but chiefly for that experience that gives to man victory over matter, and power to vanquish strife, contention and discord; even for that triumph over time and sense that enables him to be aware of immortality, and renders him conscious of his relations to thee and the wonderful powers derived from the eternity of his being. Oh, God! more vocal than the spring time birds, more choice than the earth this day attuned to harmony because of the bursting buds of spring-time, more radiant than the summer freighted with the blessings and bloom of life, and the promise of the autumn, is the spirit expressing that consciousness of immortality life, bursting the wintry fetters of doubt and gloom, clearing asunder the darkness of death, the terror and fear of the grave, and triumphantly blooming in the eternal atmosphere of heaven, a thing of life and beauty forever.

Oh! thou Light Divine, wherever the trembling fires of this truth may be hidden, may thy breath and ministering angels fan that flame; wherever doubt is cast aside, and slowly creeping, the thought of immortality is waiting to come forth, may spiritual powers and guardian angels awaken those hopes to bud and blossom; wherever human beings wait with trembling and fear of death and darkness, may thy life and love illumine that darkness; and wherever in the midst of turmoil and striving they fall, be thy solutions of the wondrous problems of life, be thy presence there to whisper the great secret, the solemn and wonderful portent of immortal life; and unto thee shall be all songs of praise, triumph and gladness, now and evermore. Amen.

DISCOURSE.

The thought before the spiritualistic world to-day is the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. There is great danger in celebrating this Anniversary every year, in its present aspect of thought, and the phrases may become stereotyped, and people neglect to travel beyond the form into the spirit of Spiritualism. If we take occasion to use this Anniversary not merely to celebrate the advent of Modern Spiritualism, but to call your attention to a few thoughts suggested by this celebration, you certainly will excuse us for not following in the wake of that which, if you have listened to many orations on this Anniversary, may have become a stale subject with you.

Spiritualism is an impulsion into modern thought as distinct as an act of creation, and is no more the result of evolution of past thought or conditions of preceding states of mind on the earth, than any distinct spiritual act is an evolution from matter. That there is and was preparation for and need of it, every one will admit. That preparation was invisible in what was almost an unacknowledged realm (i. e., the spiritual). It came in defiance of existing opinions rather than in response to the desire for its presence; it came to contradict on the one hand the materialism of Theol-

ogy, and on the other the materialism of Science; it came as if in answer to the challenge hurled by these twin against the exercise of spiritual gifts on the one side, and the existence of spirit on the other.

As an impulsion from the world of spirits, it was spiritually, not humanly, begotten; it was conceived and carried forward expressly in response to spiritual purposes and powers, in obedience to laws that govern the world of intelligence, instead of the world of matter. Coming in obedience to such laws, it has never been checked in its steady progress, nor its power deteriorated by anything that man could do to it. It has accomplished much for the thought, spiritual expansion and elevation of mankind, but it has chiefly accomplished much in preparing for that which is to follow—preparing the soil and planting the seed for future growth; tearing away the thorns and briars in the tangled wilderness of human fear of the future; clearing the tares from the graves of meditation and thought; establishing along the low, barren land and fertile valleys indices for the overflow from mountain glaciers of pride, prejudice and bigotry, that have been melted in the sunlight of its truth until sometimes trickling streams and oftentimes deluges of thought inundate the vales below.

Spiritualism is a new advent corresponding to all advents of its kind, unannounced, excepting spiritually, coming as all advents of spiritual power, to meet the spiritual needs of mankind. It makes way for all its various methods and chosen instruments into such places as are required by laws and powers of spiritual growth and unfoldment.

Its presence, therefore, is neither an apology nor an accident. It offers no excuse for its being, nor for the manner in which it comes; follows us in humanly appointed forms, but meets those who require these external forms of expression, and embodies in its methods the highest, and oftentimes the lowest, needs of the world. That is because the world will have it answer the senses—is loud in its demand for those creeds. In that way it comes as an exception always to the operation of the usual laws of cause and effect—and if it is not solvable by the usual methods of reason and science it is because it is the result of spiritual intelligence, not blind force, that so-called visible power in the world.

It chooses such methods and such intelligences and instrumentalities as shall best meet the needs of mankind; at the same time if it is stirring up factions, warfare and strivings of opinion, it is because through this very strife the chaff is winnowed from the grain in your minds, and the gold is melted in the fiery furnace until the dross disappears. If it sets friend against friend, brother against brother, or the household is divided against itself, it is because it unites you to the higher household in the sky—father, mother, brother, friend, sister—while your friends on earth may be in the shadows of the darkness of creed and bigotry where you cannot follow. The child is not to blame for outgrowing its swaddling clothes; the spirit is not to blame for the growth naturally attained by truth that carries you beyond your former associates. When there is such growth it is sad to differ from those you love, but you cannot help it; it is not anything for which you are to blame. You cannot possibly make the child ashamed of its growth from infancy to childhood, from childhood to manhood. In spiritual thought and opinion, growth is the establishment of certainty for belief, the taking away of certain limitations for consciousness of freedom in truth; it has uplifted the individual spirit in your own nature, and it bears you hence, and you certainly cannot avoid it.

Spiritualism is a mountain torrent in some cases, that bursts all fetters and all bonds with the overflowing tide, bearing the debris as well as the water down into the valley; but there be those who would stop the debris from going; who declare that the valley will be in danger; but when the spring sunlight comes nothing but seeds will germinate. Only life reproduces; there is no danger that the gravel and stones the deluge has left there may grow. The debris of every kind serves but to enrich the soil for the germs of truth to grow upon; but lifeless, germless things will not grow. Have no fears; there will always be in these manifestations much that you cannot explain, much that you cannot do away with. Still the spiritual fructification and fertilization of ages will continue, and the streams will flow down the mountains without danger, helping to uplift the verdure of the valley, and song-birds will come forth therefrom singing immortal songs.

Spiritualism is a fire, searching out and consuming the dross within your own natures, stirring, sometimes, until they come to the surface, the latent fever fires perchance of which you were unaware, calling into manifest existence that which it only brings to the surface to eradicate. The clear light of the summer sun upon the slimy pool brings forth noxious things, while upon the lake only the sparkling light will be reflected back.

If there be but slime and spawn of serpents in your hearts, these will come forth in response to the light of truth where the germs of evil were previously hidden. So searching is that power, that whatsoever is within must come forth; if of error, to be slain; and the light of truth is not afraid of that revelation. Imperfections to be overcome must be known; and nowhere can they be so well known and easily understood as in your own hearts and minds; and there also is the source of its power over imperfection.

Spiritualism comes to individuals such time as the individual, uplifted and elevated to higher existence, is prepared for consciousness of connection with the infinite world of spirit by

such ties of affection as you find in the spiritual state, linking you to a loftier state of unfoldment.

Spiritualism in its present state claims no finality nor acme of human progress. It is yet in its infancy; it is still pouring thought-germs upon fallow land—still growing in many minds from childhood to manhood; yet its aims may be unaccomplished, unattained. You cannot measure its purposes; you do not know its powers; its methods are not familiar; you may not grasp its possibilities; you may only know it has wrought its work in your lives, it is working its power in other lives. The world is being gradually molded and swayed by its presence to a diviner humanity, a loftier manhood and womanhood. It is not the hissing breath of humanity, not the voice of loving father, brother, sister, or friend alone, but it is whatever this hissing, living ministrations, this voice and presence, can lead to. It is from childhood to youth, from youth to maturity—from the outward to the spiritual life; it is blossoming from the body to spirit, from spirit to the angel of existence; it is the transition state from the mind of man to the angel of man; spirit is the borderland between the two. Spiritualism is that power that acts upon you while in this borderland, reveals to you higher and diviner thoughts—reveals to you what is beyond.

Spiritualism is a symphony; all discord attuned to the greater harmony; the jargon of cymbals and clashing of coarser instruments are drowned in the great mastery; here a shock, there a strain, there something that baffles you; all the melody is merged in the diviner harmony that yields out of the whole the richness of its grand truth.

Spiritualism is the motor power directing possession of every faculty in the mechanism of mind and heart, and so pressing them forward to loftier attainments, to higher accomplishments. Every deed and act in life is measured by its gauge, is impelled to sudden force or speed to overcome the whole resistance. Sometimes the tension is too great; your powers give way; your mind is too feeble and cannot keep up in the race. Sometimes it is too great in one direction, you cannot bring the whole mind and heart to bear upon it; but, whatever it may be, the whole nature of man is strained by what it brings you, not to favor your weaknesses but endeavor to overcome them. It brings you accomplishment of lofty purpose, causes you to solve the problems of life—not the preconceived intellectualisms—by the highest standard of infinity—the only truth—that which is absolute.

In the unannounced formula of Spiritualism, in its methods and forms of manifestation, there is much that baffles the pursuer; the investigator pauses; the egotist, blind and incompetent, measures its vast resources by his own limitations, forgetting, if it has ample room for the exercise of its powers, that it brings its own problems and solutions. He who would arrogate to himself the province of dictation, can easily entrench himself behind the narrow wall of limited experience and declare himself to be the possessor of all the facts of this movement. Spiritualism will only move on, leaving him behind his narrow entrenchment, while the great battle and growth go on without.

There is no room in the vocabulary of Spiritualism for the word "fraud"; forever we repudiate it as having no part in it, any more than "counterfeit" is a suitable word for the Secretary of the Treasury to use in his reports on Finance to the Congress of the United States. A false truth would be as appropriate a term. Spiritualism has nothing to do with that which is a negation. In itself it is a direct affirmation, an expression. Whatever else this falsehood in man may be, it is not Spiritualism. There is no room in the spiritualistic vocabulary or in the language of Spiritualism for the word "exposure." Exposure of what? Of truth? Then that is revelation; Spiritualism is revelation. Exposure of falsehood? Then that is not Spiritualism.

No man reasonably shatters the mirror that reveals to himself his own image. If he goes up before it hideous or infuriated, he will see an angry man; if dishonest, he will see a dishonest man; and if he in his blind fury attacks the mirror, himself will still be there, hideous, angry, dishonest and false as before.

Spiritualism may present a mirror that shows to each man himself. If he approaches with fraud in his heart, he will receive fraud in return; if he approaches with dishonesty, he will receive dishonesty in return; if he approaches with anger, anger in return; for so is the mirror of the spirit arranged, when a man appears before it himself shall be revealed. Truth reflects its own image, as also do Purity, Love and Faith.

Spiritualism is the truth; there is no room in the vocabulary of Spiritualism for falsehood, or for aught that is not the highest and best. We renounce all acceptance of any word that does not belong to that which the word Spiritualism implies; human ignorance is responsible for the rest. Whosoever coins other words or attaches other names to Spiritualism, cannot know of what he is talking, but he is talking of himself instead of the subject of Spiritualism.

There is no room in Spiritualism for human dictation, since behind every manifestation there is law governed by intelligence. That law and intelligence are in spirit as one; this spirit moving upon matter, moving upon man as an instrument, must be able to direct and guide its own purpose. There can be no dictation from without, since the external cannot measure the spiritual, the brain or intellect cannot measure the intuition, since spirit is pressing toward—and through matter—anything that presses the other way must baffle its own pursuit, must close the avenue of communication. Spiritualism is the synonym for revelation for

spiritual signs and tokens; it is the synonym for the uplifting and beautifying of the spirit that in the world of human life requires encouragement, strengthening and uplifting in the line of spiritual growth. By whatever means, battles, or tortuous pursuits; by whatever experiences and experiments; by whatever slaughter of mediums; by whatever doubting of spirits who only come to bless, humanity will undoubtedly in the end gain knowledge and wisdom by the experience, nor break the instrument that brings the message, even though opposing currents may interrupt that message. From out the voice of Spiritualism there is a voice of warning to all who seek for light; it is impossible that you shall have it if you place between yourself and the sun's rays an impenetrable barrier of darkness. To all who seek for knowledge, we would say it is not possible that you shall have it if in whatever deep intrenchment of ignorance you hide, or behind whatever wall of your own creation you declare that knowledge shall force its entrance. The sunshine may enter a crevice; there may be an aperture in the dark chamber where the light may come; but Truth will neither destroy the wall, shatter the prison, nor overcome the barrier, unless you stretch out your hands to unbar the doors; you can do this, and the full light will come in. To all, therefore, who place a barrier between themselves and spirit-power, who say, "This much spirit can do and no more," who say, "This manifestation is possible, that manifestation is not," we would say, such expressions only reveal your ignorance of the first manifestation and your folly concerning the second; for if it is possible for spirits to influence one atom of matter independently of organic law, it is possible for them to move all substances in the universe; and if from behind the organic structure of human life and visible created matter, a spirit-power can be brought to overcome the known and usually accepted laws of nature, or cause those laws to be superseded by other and higher laws, then spirit can supersede every known or normal action upon nature of time, of sense, of space, and spirit intervening between these known laws of nature can make everything possible that volition and knowledge can conceive.

Any one who doubts this statement displays his or her ignorance either of the facts of Spiritualism or the possibilities of spirit-power; any one doubting this statement either proves that he is limited in his knowledge or stands in the way of his own observation, and therefore doubts himself and the facts in the universe, or he is blindly egotistic in supposing he can dictate or define the "possible" and "impossible" as relates to the powers of the eternal spirit. If you as an individual can, by your volition, separate from your physical senses or attributes, do any particular thing in connection with material substance, then that reveals the possibility within you; but if you cannot do it while in the organic life, disembodied spirits can and do, as they have shown you. Your inability lies, it may be, in your lack of experience; they show what they can do in their fuller experience, hence we say this profession of knowledge only displays your ignorance, clearly showing that the line of human utterance is not confined to the exact measure of human knowledge. The power of spirit over organic substances, the power of spirit over embodied intelligence, the power of spirit over your human body, are as yet unexplained problems; as well might the man who goes to the photographer, seeking to gain an image of himself, attack the camera and the chemical bath, and then, because the prints are not satisfactory, declare the science of photography an imposture, as for any self-appointed investigator to seize any form-medium cabinet, or interrupt other spiritual manifestations, in the course of his experiments, and then because the facts are not satisfactory, declare the whole an imposition. No investigation was ever forwarded by violence; no chemist ever discovered a principle in science by blowing up his laboratory; by no method of anger can you gain forcible entrance into the kingdom of truth. He who is sincere bides his time, awaits the result, uses every faculty God has given him, except the lowest, brute force. And thus Spiritualism, despite those who claim a desire to expel from it "fraud" and "imposture" (since fraud and imposture have never been in Spiritualism), goes on in its own tranquil and serene course, giving to those who seek the light, measuring to those who are in need its comfort, displaying to those who can see that it is linked with the great infinite chain of knowledge.

Blind are those who, seeing with mortal eyes, see not, having ears hear not, or who, hearing, understand not the voice of Spiritualism. For certain it is that behind all doors, beyond all barriers of ignorance placed to oppose its progress, the bright-winged messenger goes on; and though there may be martyrs while this truth yields its harvest to the world, still they are supported by hands of strength—angels minister to them. Each medium persecuted for the sake of this truth comes out triumphant and victorious in the light of spiritual comfort, truth and strength.

We give this word because to-day, as at another time in the history of our ministrations with you, we have had occasion to speak of the false, fitful fire of attempted exposure and denunciation. Once before we have raised our voice in protest against every accusation of fraud against media; against this car of Juggernaut, this inquisition, which possibly would restore these "Christian" methods in order to establish the innocence of its victims. We say this because at this hour (and we think it will be the last time we will have occasion to say it) there are those who are still pursuing this method of arriving at truth by storming the

kingdoms of knowledge—then claiming that they have overthrown the power, because they have overthrown a wall of their own building. We say now, as we have said once before, no human being has any right to sit in judgment of others; above all, in connection with a subject the laws of which are unknown. To no one is Spiritualism entrusted; it is not placed in the safe keeping of any class or any category of minds or professed investigators. It is in the keeping of the Spirit of Truth, who holds watch and ward over the earth; it fights its own battles, bears its own banners, and sustains those, even at death's door (which is the gateway of triumph), who are the chosen ministers at its altars.

Be sure, mediums (for you know not at what hour the enemy may stand at your door), be sure, with the strength of the spirit-world to sustain, conscious of their power of being, their chosen instruments, with this power behind you—that you have only to trust that power; it will guide you safely through whatever seemingly impenetrable obstacle may lie at your doors; however loudly and frequently may be heard the cry of "fraud" (and there is no medium on the earth to-day against whom some one has not used that word; however much this may be used, trust the guides who have given you gifts of mediumship; do not deviate from their guidance and ministrations. They will carry you safely through, and the shafts intended for you will return to poison the hearts of those who sent them forth—for such is the unerring Nemesis of justice and spiritual truth; under the light of its presence no one can willfully do wrong to others that it does not return to him or herself.

Mediums, be strong, be united, be true to the principles given you by your guides, and angel ministrants. Neither gibes, nor calumny, nor scorn can reach you; above, in the higher atmosphere of spiritual strength you will walk, while chosen earthly friends will gather around you, the voice of the spirit-world will strengthen you and lead the way. At this time, and for all coming time, whatever may come we declare that we defend the mediums, who are so assailed—we will strengthen the hands of those who are oppressed.

And we say if "fraud" and "deception" are practiced in spiritualistic séances, that those who go to seek the fraud are responsible for it. Here and now, whatever may come, whichever way the voice of this truth may spread over the world, we defend all mediums! They stand between two fires; they are persecuted on the one hand by opposers, and on the other by professed friends of Spiritualism. There is not a voluntary calling, they have been chosen by the spirit-world; if they sought gain, if they sought to deceive, the whole world outside of Spiritualism is before them. There is no church, no place of public assemblage that would not be thrown open to them to profess an exposé of Spiritualism. There is not one among the number who if he or she could do one thing cleverly, even the smallest of that which is done in the spiritualistic séance, it would be heralded from one end of the world to the other, if they did it in the name of "exposure."

We say, as we said before, we defend mediums against their assailants. No one deceives without an object; with all sources of gain outside of Spiritualism, how foolish to remain a victim when a thousand avenues of fraud are open, not one of which brings the smallest word of censure from any human being in the world! Now, media, bear your part; do well by that which is given you; in proportion as you are made to suffer, sometimes through condemnation of family and friends, sometimes through the world that is outside, so will you be sustained. Remember, Spiritualists, that if mediumship is destroyed there is no Spiritualism, for the mediums of to-day are true prototypes of those wonderfully endowed, who in past times gave messages of love to the world. Whether you are the humblest instrument for spirit power, whether you be chosen with many gifts to illustrate the immortality of the soul, whether inspired with the highest words of utterance, you stand as prophets revealing the destiny of nations; whether you be disembodied spirits, acting as mouthpieces for other spirits, whether angels speaking from highest spheres possible in connection with earth—for there is need of ministrations from higher to lower powers in the kingdom of earth or in the kingdom of spirit-life—it is through the mediumship the higher must speak to the lower through intervening states of mind. Destroy this and the chain of communication between God and man is cut off forever. Angels and ministering spirits are not bound to the senses. The power of that ministrations depends upon the clearness, integrity, fervor and hope with which you seek for the light.

Through these channels of communication—through men, women and children, spirits and angels, that are appointed as God's messengers to the world—does truth come. Mediumship; why! the great beauty of life is through the intervention of poet, sage, philosopher, teacher and prophet. Whoever is the means of conveying to you some thought that came from beyond, from the regions of the sky, to where his soul has soared in some lofty moment of aspiration, illustrates—mediumship. The lovely child that lips to you sweet words of truth, gazing with tender blue eyes into your own, reveals the loving light of spirit presence as the medium of angelic ministrations. These flowers, fittingly chosen by loving friends to give words of welcome to our instrument, are the mediums of conveying your words of affection to her. Will we shatter and destroy these forms simply that we may the more fully satisfy ourselves of the truth of the spirit there? Rather let us press beyond the form, seeking the soul of sub-

stance therein contained: the message that is behind the power that it veils; seeking also that truth and that love that turns forever in its infinite wisdom from hate.

Oh! Spiritualists, mediums, you are one of the rapidly succeeding waves of spiritual import; events crowd upon you; the next four years will be freighted with messages, with manifestations; there will be much to confuse, much to battle, much to elevate. See to it that you place yourselves in sympathy with this tidal wave, so that you shall neither be dashed upon the rocks of your own doubt, nor plunged into the quicksands by your own folly; but as the skillful swimmer places himself confidently, trusting upon the waves upon a billow, and is borne even to its very crest as a babe rocked in the cradle, so remember that truth bears those who trust it, in triumph. Placing yourselves at its mercy, no rocks of falsehood, no quicksands of human pride or condemnation can assail you. You will be one with the very ocean of truth, one with the very wave that triumphantly bears the message of eternal life to man's soul.

REVELATION.

May the light of Infinite truth, the power of Infinite love, and the strength of Infinite wisdom, so enfold you that human blindness shall not betray, nor human weakness set up before you; but the light of that perfect love and truth shall stand for aye.

Spiritual Phenomena.

To the Editor of the Banner of Light: I have within the last few years communicated to you for publication two instances wherein certain mediums for form-materialization have been weak or wretched enough to engage in the perpetration of sinister acts, that might well lead honest but inexperienced investigators to doubt the genuineness of the manifestations that took place in their presence, although the character of the means surreptitiously resorted to could not, and doubtless did not, vitiate the truth of the materialization that occurred, as explained at the time. It is with much regret that facts have recently been developed in this city in connection with the mediumship of Mrs. Eugenie Best, that render it morally certain that she has lately been guilty in practicing deception on her friends by secretly introducing in two instances at least, small articles of textile fabric into the cabinets for the purpose, as I understand she has confessed to her kind host and hostess to whom she owes a debt of gratitude but fully repaid by such previous services, to assist her spirit controls in materializing the material of the spirit forms that appear. Mrs. Best's excuse for her proceedings is understood to be that she has been advised by a trustworthy and doubtless deserving friend to take into the cabinet the small articles alluded to, not for the purpose of using them for clothing the spirit forms, but, by-the-by, impossible, but as a very necessary precaution, in order that she might be more readily formed from their material, and that the mediumship, as the case when in normal condition is provided, which is a fact well known to myself and many other experienced investigators of the materializing phenomena, which I have explained in the columns of the Banner of Light on more than one occasion. To my mind it is presumptuous to suppose that the mediums introduced into the cabinet could by any possibility have been so arranged as to present to the beholders in the circle the magnificent and exquisitely arranged apparatus that are exhibited in many places at Mrs. Best's sances, some description of which I have given in an article sent to the Banner some time since, and which I will thank you to print exactly as written, giving this note as a preface, without the alteration of a word, as I am willing to stake whatever reputation I may have for truth, veracity and powers of observation on the entire truth of its statements.

Yours truly, THOMAS R. HAZARD.

Philadelphia, April 14th, 1882.

Physical and Materializing Phenomena in Philadelphia.

To the Editor of the Banner of Light: Some ten days or so ago I was present, with about twenty others, at a sance given at Col. Kase's, 101 North 15th street, by Mrs. Eugenie Best, for form-materializations. The sance lasted more than three hours, about two-thirds of the time being devoted to the light sances, and one-third to a dark sance, in which, as is usual, the spirit-forms are presented in total darkness, their forms being aided with a bright, non-radiating light of their own providing. There were in both sances some thirty to forty forms presented, some of which were of striking beauty, both in person and feature, and clothed in rich and elegant costumes seldom if ever surpassed by anything of the kind known to mortals. Present among them was a substantial and familiar cabinet spirit (so called) of Mrs. Best's sances. On Jean's presenting herself to the company, by the request of the controlling guide of the medium she had been doing on several previous occasions, the full light of a gas-burner in front of the circle was turned on, in addition to the usual dimmer light, and the far-famed "Maid of Orleans" stool revealed itself, as all present are fully and perfectly an entity of mortal mold as ever born and reared on earth. Sure I am that if so lovely and radiant a being were presented in the salons of royalty in any European court, she would at once become the "observed of all observers," and excite the unbounded admiration of all admirers of female loveliness and elegance. I was permitted to approach her and look closely at her features and dress, which was, with the exception of some head and bosom ornaments, of the purest and finest white material, overlaid in part with her usual coat-of-mail, made as it both felt to my touch and looked, of sparkling silver-leaf, every part of her dress fitting as nicely to her person as it could have been made and arranged by any Parisian artist and the woman. She was some four to six inches taller than the medium, and of such substantial beauty that I involuntarily exclaimed: "Why were you so beautiful as now when you were on earth?" She for a moment bridled and shrank back with feminine sensibility at my compliment, but almost immediately recovered her composure, and intimated by a shake of the head that she was not, and proceeded to inform me in a tone that she had advanced to her present angelic state since she had passed to spirit-life. It would require a volume to narrate all the beautiful manifestations that occurred during the sance, which was continued, as before said, for more than three hours, with scarce an intermission of the presentation of a succession of spirit-forms. On Saturday evening I went with a gentleman friend to Mrs. Wiley's, 1250 Vine street, to attend a flower sance given by Henry Crindle and his newly married wife, and also a sance for physical manifestations, which were both satisfactory, some fifty or more flowers, sprigs and branches of evergreen being brought at the first sance, and the usual physical manifestations of spirit-power, such as the performance on musical instruments of various kinds, exhibition of fully materialized hands (some of which wrote with pencil on paper), at the last named.

Last evening (Sunday, the 19th inst.), accompanied by two personal friends, I attended a sance held by Mrs. Elsie Crindle-Reynolds, at No. 1764 Frankford Road. There were about twenty persons present in the circle, more than three-quarters of whom were of the male sex, which preponderance is of itself an impediment to the manifestations. Apart from this the evening was stormy and wet; the medium was a good deal exhausted from the draft made upon her vital powers at a lengthy sance she had held on the previous evening, to say nothing of the terrible strain all her faculties, spiritual, mental and physical, had been subjected to but a few evenings before, at the exposure in Brooklyn, N. Y. Notwithstanding these disadvantages the manifestations were exceedingly striking, some of them almost beyond compare. There were some twenty sitters present. Mr. Gruff, the controlling spirit of

the medium, little Elsie and Starlight were all, as usual, in full force, and performed well their several parts.

Quite a number of the spirit friends of persons in the circle came, and were recognized, among them several of mine. I forbear, however, dwelling on these, the exclusion of which strikes me as a mistake. In addition to the usual subdued light a large sized kerosene lamp was turned up its full height so as to make everything as plain as daylight (so to speak), two individual female spirit forms were plainly seen standing some ten to twelve inches asunder, in a line with the parted folds of the extemporized cabinet, which was made simply by drawing a curtain across a doorway, with space sufficient within to allow the medium to be comfortably seated in an ordinary chair. I was permitted to leave my seat, and inspect the features of these two forms closely. One was of a rather robust make, with a clear but florid complexion, with dark eyes, and fine head of black, or very dark hair. She was recognized, and assented to the name of Florence Weld, the "flower girl," who first made her appearance, some weeks ago, at Mrs. Reynolds's sances, at No. 21 West 11th street, New York, to which she had been attracted through the presence of a gentleman who accompanied me to the sance, and who afterwards identified herself to his satisfaction as a young girl of whom he had occasionally bought flowers in Broadway, New York, and whom he missed from the crowd in all she was acquainted about the city (fifteen) at which she claims to have died. She did not give her name to her friend, but at a subsequent sance told me that it was "Florence Weld," and when I told him what she said, he replied that he did not recollect ever to have heard her surname, but that he remembered that she went by the name of "Florence." The other form was as dissimilar to that of Florence as it was possible, being of slender make, with delicate blonde complexion, with light hair and light eyes. In every respect they were apparently both as bona fide human beings formed of earthly mold as any of the lady sitters in the circle, including their general appearance, motions, play and expression of feature. Shortly after the curtain closed on these two spirits, it was again drawn away, and a very young and beautiful female spirit presented herself in the broad light, clothed in a tightly fitting, but graceful garment of white material, embossed throughout in silver-looking lace.

I think it was simultaneous with her appearance that it was announced by little Elsie, or some other cabinet spirit, that Mrs. Reynolds was no longer to be seen within the cabinet. As before I was permitted to look into the cabinet to the opening of the curtain, which was drawn wide enough apart to admit the light being thrown fully within, so that I could plainly see every inch of space bounded by the curtain. I could give my affidavit that Mrs. Reynolds was nowhere to be seen in the space enclosed between the curtain and the walls of the room. There sat Florence Weld in the medium's chair, so entirely unlike Mrs. Reynolds in all respects as to render it impossible she should be mistaken for her, and there still stood at the opening the tall, slender spirit. Subsequently, in answer to inquiries, Mr. Gruff stated that the medium had never left the cabinet, but that her form had been rendered invisible to mortal eyes by a process known only to denizens of the interior world. As interesting as the manifestations had been, the grandest of them all was yet to be presented in the tall, stately and richly-attired form of Julia Dean Hayne, the well-known actress, who now appeared in the full light, clothed in magnificent costume, the groundwork of which looked like dove-colored silk, but variegated and decked with golden beads and trimmings. She beckoned me to come to her, that I might inspect the features of her face and see if I could recognize her. She was not nearly so beautiful in fact as her expression and countenance as Joan of Arc showed herself at Mrs. Best's sance, but in the roundness, symmetry and full development of arms, bust and person generally, she was quite her equal, and sure I am that could the spirit Julia Dean Hayne succeed in showing herself as she then was, on the stage of any crowded theatre in New York or Philadelphia, where she was so popular, its walls would be made to tremble with the reverberation of the applauding shouts that would greet her coming. Before the sance closed, I asked Mr. Gruff, the controlling guide of the medium, how it happened that he permitted his medium to be subjected to the recent "exposure" in Brooklyn, N. Y., after having been forewarned by me at a sance given at Philadelphia, in which two or three us followed, in which Mr. Gruff said there were many things connected with the materialization of spirit-forms that he himself did not understand nor explain; that his medium was very willful in her nature, and would not always be ruled by him; that it seemed to be necessary, as a general rule, that the best mediums should undergo what is called exposure, as a discipline, to the end that the materialization they are used as instruments in the spirit-world to execute; that in Brooklyn he fully understood the situation and used his best endeavors to prevent his medium from entering the cabinet, and in fact did succeed in holding her back four or five times, but that she was finally induced to disregard his promptings and take her seat within it; that the meeting was great and arranged for the evening, and in exposing his medium, by individuals who possessed a good deal of mediumistic power themselves, and thereby were the better able to attract to their assistance opposing spirits to work in conjunction with them, and thus through the willfulness of his medium and the combined forces that were brought to bear against her guide and guardians both on the mundane and spiritual sides, he was overpowered and forced to surrender her into the keeping of her enemies, who thenceforth did with her in her unconscious condition what they pleased. Mr. Gruff said further that he should in a few days take his medium to her home in California, where she would be able to recuperate her health and strength, and that it was his design to bring her East again in the fall and fight the battle out.

Yesterday morning, Tuesday the 21st inst., I held a private sance with Mr. and Mrs. Henry Crindle at 1130 Vine street for slate-writing. We all three sat at a small table, Mrs. Crindle, two slates of the same size were sponged and placed the one on top of the other and laid down on the table's edge close by where I sat. I pressed these slates together with the tips of my thumb and fore-fingers, the moment they were placed in position beside me until I unaided put them asunder, when I found the surface of one of the slates written entirely over in close, straight lines, in three sentences, each one of which was in a different hand-writing, signed by as many different signatures. The first communication purported to be from a spirit-deceased of mine. The two others were signed the one by the controlling guide of Mrs. Crindle, the other by the guide of Henry Crindle. There was no pencil nor part of a pencil between the slates, nor did I hear any sounds or scratches during the whole time the slates lay unopened before me, although I inclined my ear and listened attentively.

Last evening I attended one of Mr. Keeler's light sances for physical manifestations given at Col. Kase's. The manifestations as usual were very satisfactory and convincing to skeptics. An M. D. who was an attendant for the first time (I think he said) of any spirit circle whatever, seemed completely dumfounded (so to speak) by the many evidences of spirit-power he witnessed in the full light. THOMAS R. HAZARD. Philadelphia, Feb. 22d, 1882.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light: The announcement that J. Frank Baxter would occupy the platform at the Spiritual and intelligent audience on the evening of Monday, April 17th. After slinging Mr. Baxter began his lecture by saying: "Friends, we are living in a grand, eventful time; and how grateful we ought to be that we live in such a period of interior illumination. What may the future not see? What may it not know? All at once attention has been arrested and thought stimulated, by the events which are transpiring. The materialist ever begins to think that the grave may be a doorway into life eternal." He then proceeded to sketch the rapid progress of Spiritualism, and prophesied its

final triumph over the world. He quoted from the utterances of eminent scientists and clergymen, who believe in its facts and philosophy, as well as from those who view its advance with alarm—reviewing the words of Rev. Joseph Cook and Prof. Phelps of Andover, and showing that they acknowledged its importance while opposing it. Mr. B. read extracts from a sermon preached by Rev. Mr. Burton, remarking that he would have been strongly tempted to say amen to the preacher's words, and added: "You may note it as you walk, if you listen, that Spiritualism is making its way through the life of the people. It has emancipated from the question those in bondage. Its silent influence in human affairs is marvellous. Spirit-manifestations have called and do call the attention of all to the Spiritual Philosophy. The gates are wide open that have been ajar.

Let us resolve to aid it to obtain a position which is its due, and allow no obstacle to discourage, or persecution to deter us from doing the work. Spiritualism is doing what nothing else ever has done. It has caused people to think, everlastingly think; and even if a man desires to knock me down, yet when he has begun to think and to doubt, he has commenced to grow; and growth is the way to gain the larger humanity. Spiritualism is indeed dangerous to whatever is ennobled and worshipped for the sake of policy or narrow-mindedness. It came not by mortal's will, but by the wish of God, but by the action of inevitable law. We discard faith now every time when we can substitute fact."

We regret that it was impossible to record the whole of this interesting lecture. At its close Mr. Baxter sang "The Loom of Life," and then proceeded to describe spirits who presented themselves to his vision, or the visions presented to his vision. The names and descriptions were all recognized by those present as persons known to them who had passed on. DR. WM. H. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.

Notes from Providence, R. I.

To the Editor of the Banner of Light: A few years ago Providence had an active and large organization of Spiritualists, holding regular Sunday services with good attendance. Some ten years ago the meetings lapsed, and since that time we have been floating along, having no influence, there being an idea among our opponents that Spiritualism in Providence was no more. Some of our friends were quite despondent and really seemed to have lost all heart.

All this time I knew that our cause was still strong, though inactive, and felt that in due time the work would revive and Spiritualism once again become prominent. That time has come, and meetings have commenced and are progressing under the happiest auspices. Mr. L. L. Whitlock, since his residence in the city, has been active in reviving an interest through weekly meetings on Tuesday evenings, bringing here noted mediums to enhance the interest of these gatherings. The people were called out to these social unions, and soon the query arose, "Why can not our meetings on Sunday be resumed?" with so much earnestness that an affirmative answer soon came, resulting in a committee of ways and means who earnestly went to work, happily finding ready encouragement. Meetings opened in February and thus far have been large, most of the time crowded—so much so that a larger hall will be required at no distant day. The speakers have been J. Frank Baxter, Mrs. Abby N. Burnham, Joseph Rodes Buchanan, and J. William Fletcher. The management have determined to secure the best, and the throngs, especially evenings, are an evidence that the effort is appreciated and will be sustained.

The Anniversary was duly observed, one meeting being held Friday evening, and another Sunday evening. Both were addressed by Mrs. Burnham. She was in a most happy mood on both occasions, ably setting forth the progress of the great movement as well as the grand scope of the New Dispensation. Friday evening partook of a social character, there being a dance and refreshments after the address. Sunday evening was more formal. A packed hall attested the enthusiasm of the public as well as the earnest conviction that Spiritualism is of wide scope, possessing an element of power which is, ere long, to permeate society and its institutions, give a new impulse to civilization and lift humanity to a higher plane.

Everything looks most auspicious, and we who are soon to drop the harness after a long and wearying combat, may do so with an assurance that Spiritualism is in good hands, safe from the attacks of the Philistines and Herods, who would canonize the old and condemn the new. WM. FOSTER, JR.

"A Bright Vision" from a Calvinistic Point of View.

To the Editor of the Banner of Light: My attention was called recently to an interesting article by an opponent of our Spiritual Philosophy:

"The Dream a Minister had before he was Killed," is the heading of a quarter column article in the Boston Journal supplement of March 11th, copied from the Western Christian Advocate.

The Rev. C. C. Showers, a local preacher of Bloomington, Ind., was instantly killed at Greencastle by a locomotive, on the 10th of February. "On the Saturday night previous he had a strange and impressive dream. . . . He dreamed that he suddenly died, and a guide escorted him to a cave into which a great throng of wretched people were entering. Each one fell on his knees and begged for mercy; but a solemn voice would say, 'Too late! too late!' His guide told him this was the entrance to hell, and they who entered were worldly church-members; and that the fault was largely owing to the preachers, who preached more to please than to save souls. The guide told him that was not his doom, and that he would soon take him to his heavenly home. He was so impressed with this strange, bright vision that he spent all the Sabbath day re-consecrating himself to God."

This wonderful dream is given publicly in a Christian paper, as a warning, no doubt, to evil doers. In the "Bright Vision" a great throng of church-members were crowding into hell, because the preachers failed to do their duty; and the only preacher in the vision went to "his heavenly home." Not an infidel nor a Spiritualist entering hell; none entered there but church-members. "Bright Vision" for the dying hour of a preacher. Moral: Do not become a worldly church-member, or you may join the great throng who enter the dark cavern that leads down to perdition, and hear that solemn voice crying out, "Too late! Too late!" Why could not the members of that great throng have been forewarned by a dream, before "too late," that they too might have re-consecrated themselves to the Master, and like him, have gone to their "heavenly home." There is something wrong in theology, or in the controlling powers of the universe, if I think that the minister was self-psychologized sufficiently for the "premonition" of his death to make the predominant thought of his life the governing factor in that premonition. Respectfully, J. W. CADWELL.

Hop Bitters does not exhaust and destroy, but restores, cures, and makes new.

The Reviewer.

CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS, and Phenomena Invisible to the Material Eye; Interblended with Personal Narrative. By Miss Houghton, author of "Evenings at Home in Spiritual Science," illustrated by Six Plates, containing Fifty-four Miniature Reproductions from the Original Photographs. 12mo. cloth, pp. 273. London: E. W. Allen, Ave Maria Lane.

It was in the early part of March, 1872, that the author of this volume was shown three photographs as the results of the first successful attempt in London to obtain portraits of spirits. The subject was not a new one; many years prior to that date pictures said to be of that character had been received from this country, and experiments with mediums had been frequently made, but nothing to compare with the success now apparent had rewarded those efforts. Upon seeing these it was at once arranged that Mr. and Mrs. Guppy and Miss Houghton should visit Mr. Hudson, the artist who had been instrumental in producing them, for the purpose of ascertaining what could be done. Mr. Guppy and Miss Houghton went at once to Mr. Hudson's. Mrs. Guppy, who was not very well, remained at home intending to follow them later. Upon arriving Mr. H. complied with their request to try and see what could be done, and while the plate was being prepared by Mr. H. in the dark room, Mrs. Guppy arrived and told Miss Houghton that after she and Mr. Guppy left home she received a message from the mother of Miss H. to the effect that she would try to impress her picture on the plate, and to place her hand on her shoulder. The plate being ready Miss Houghton sat, and the result was as shown in No. 1 of the photos with which this volume is illustrated—Miss H. seated, a veiled figure standing behind her with its hand advanced toward and nearly touching her shoulder.

Another plate was prepared, and upon developing the picture Miss Houghton and the busts of two figures were seen. After that, at the request of her spirit guide, she visited the studio of Mr. Hudson regularly once a week, for the purpose of developing the new form of manifestations. It was during this early stage of proceedings that a singular proof of the genuineness of the pictures, as well as of the strange power of the unseen artists, was received. It is described as follows:

"On the 4th of April, instead of going into the cabinet, Mrs. Guppy was to sit in the studio, about midway between Mr. Hudson and me, and I took a place on a round stool. As soon as the negative was done, before it was taken out of the camera, we hurried into the dark room to see the development, when, to our great surprise, there was no man at all; I was completely obliterated, and in my place was seated a veiled figure clad in white, with some flowers (not resembling any I knew) in her lap. The position is the reverse of what mine was, the left side being forward instead of the right, the drapery is beautifully transparent, and flows very gracefully, so that as an artistic specimen it is charming. See plate 1, No. 2."

(Is there not in this incident a clue that may lead to a solution of occasional experiences at materializing sances?) The pictures were remarkably clear and distinct in their outlines, and were for the most part recognized. This was done in many instances not only by the form and features, but also by minor details, emblematical of peculiar characteristics or illustrative of incidents in the earth-life of the spirit, that, though of no special meaning to the public, were significant to relatives and friends, and served to fully identify the individual.

Miss Houghton was not a novice in photography. As far back as 1856-7 she had engaged with much interest in it as an amateur, and became practically conversant with its details, hence was amply qualified to judge of the correctness of this artist's proceedings; and it may be mentioned here that she was invariably at the side of Mr. Hudson during the whole process of preparing and developing the plates, and that no other person was present when she had her own pictures taken. It further appears that her experience with Mr. Hudson was in fulfillment of a prediction made twelve years previous; for in December, 1859, her spirit friends told her that the time was approaching when they would be able to impress their portraits on the photographic plate, and that she would be one of the workers in that phase of manifestation.

The genuineness of the pictures are vouched for as evidences and testimonies the most unimpeachable, and the fairness of the artist, who had nothing to conceal, and was as much interested as any one else in the results, was manifested at every stage of the proceedings. But, notwithstanding all this, there were those who questioned his integrity, and sought to drive him from his field of labor. Persecution seemed to be his, as it has been the fate of all mediums, in all ages, and doubtless will be so long as ignorance and bigotry exist among men.

The evidence given on the pages of this book is overwhelmingly conclusive in support of the assertion that, under suitable conditions, photographs of spiritual beings have been taken—and if they have been they can be again. In May, 1872, Mr. Slater, an optician of London, published an account of the strict test conditions under which he received pictures of his spirit friends. He says:

"Having read in the British Journal of Photography that the editor thought it very unlikely that he would get any spirit-pictures if he took his own instruments and plates, I took the hint, and did as he suggested, not that I doubted the artist or the spirits in the least. I accordingly made a new combination of lenses, and took also a new camera and several glass plates. I did, in Mr. Hudson's room, all the looking on, and I focussed the instrument to the sitter, and obtained, in the same manner as before, a fine spirit-picture."

Many experiments of the same nature of the above were made by various persons, all of them with successful results. Mr. Taylor, editor of the Journal of Photography, followed his own suggestion; he carried to the studio his own plates, chemicals, etc., prepared the plates and conducted the whole operations, Mr. Hudson taking his place among the sitters, not even entering the dark room where Mr. Taylor alone was the operator. Under such conditions, than which there could not possibly be better for a strictly test experiment, draped figures and distinct spirit-forms appeared on the plates.

No. 40 in this book is called a "test picture" for the following reason: After Mr. Ivimey had taken his seat and the lenses had been focussed, just as Mr. H. with his hand on the cap of the lenses was about to remove them, Mr. Ivimey suddenly sprang up and told him he would have the plate's position reversed. Mr. Hudson did not hesitate a moment, but complied with the request. Mr. I. then re-seated himself without being newly focussed, the cap was taken from the lens and a fine picture taken of Mr. Ivimey with a spirit-form standing at his side. If Mr. H. had used prepared plates as some declared

to be the case, the spirit would have appeared in this instance with the head downward.

It was no uncommon thing for clairvoyants to see spirit-forms preparing to have their pictures taken. At one time a lady friend of Miss Houghton came in at the moment a gentleman had seated himself for a picture and she said to Miss H., "I see a young girl about eighteen years of age standing by the side of that gentleman." After the picture had been taken the young girl was seen upon it standing beside him as she had beheld her. Among those who experimented and became satisfied of the genuineness of the photographs was "M. A. (Oxon)." He selected a plate from a package of new ones, examined it, and saw it cleaned; examined the camera by turning it inside out, saw it put in the camera, and took his seat. He says: "The exposure over, I followed it into the dark room again, and watched the process of developing. The result is a very good spirit-picture. I never lost sight of Hudson nor of the plate throughout, and I believe impossible to be impossible under such conditions." A copy of this picture is given as No. 48 of the collection in this volume.

It was frequently the case that spirits in private homes promised to give their pictures if some one whom they designated would go to Mr. Hudson and sit. This occurred with William Howitt; two sons of his, who passed to the spirit-world many years previous, promised thus to show themselves, and portraits were obtained under circumstances which did not admit of deception. Plates were taken by Mr. Howitt haphazard from a dusty heap; he followed Mr. Hudson, who did not know who he was, through all the process, and no likeness of one of his sons existed in any form. Of after events Mr. Howitt says: "On sending these photographs to Mrs. Howitt in Rome, she instantly and with the greatest delight recognized the truths of the portraits. The same was the case with a lady who had known these boys most intimately for years. A celebrated and most reliable lady medium recognized them perfectly, and as resembling a spirit-sister, whom they told her had died in infancy long before themselves."

As this is the first and only volume published upon spirit-photography, it cannot fail to be pursued with feelings of deep interest by all whose minds are attracted by the various phases under which spirits are making their presence and power known to mortals. It gives the experience of its author, in this line of phenomena, from March, 1872, to January, 1877, during which time she visited Mr. Hudson's studio two hundred and fifty times, received many pictures of her own spirit-friends, and witnessed to the production of others. The specimens—fifty-four—given are of remarkable clearness, and when one fully senses whom they represent, and reads the descriptions accompanying them, they become invaluable to every Spiritualist, and marvels to every person who is not. Among them are, in addition to those we have named, William Howitt and daughter, with spirit of his son; Alfred Russel Wallace, with spirit of his mother; Capt. Fawcett, R. N., and spirit of his son; Mrs. Tebb, Mrs. Guppy and the author; Alexander Calder, Esq., and two spirits; Mrs. Tebb and the spirit of her sister; Arthur Vacher, Esq., his cousin, and a spirit said to be Apelles, a celebrated painter, who lived on earth in the time of Alexander the Great.

In the preface is a letter from George, Prince de Solms, dated Baden-Baden, Oct. 11th, 1881, in which he says: "I entertain no doubt that Mr. Hudson was perfectly truthful to me, and that the spirit-photographs obtained by me through his means were not produced by any tricks or contrivances of his."

WESTERN LOCALS, ETC.

Ohio. Cincinnati—Organization of a Society—The Useful Work of Mediums—Memoranda.

For several years no public lectures have been given in Cincinnati in the interest of Spiritualism. On March 12th, 1882, Hon. E. H. Green, formerly of Aurora, Ind., addressed a good audience in Melodeon Hall. His discourse was highly appreciated. On Sunday, April 2d, a society was organized with the following officers: President, Dr. R. W. Sour; Secretary, C. S. Kinsey; Treasurer, Stephen Gano; Finance Committee, Dr. E. D. Babbitt, Mr. Crigger, Mrs. Dr. Dennis, Mrs. G. Glendinning and Mrs. Collins. Arrangements were at once perfected to maintain lectures for the balance of the season. The mediums who have been quietly working in Cincinnati deserve the credit of having created an interest sufficient to cause the friends to unite for the support of lectures.

MEDIUMS IN THE CITY—JESSE SHEPARD.

This gentleman has been actively engaged for several months in holding sances, which have been attended by persons prominent in civil and social life. Mr. Shepard is not only a phenomenon in the musical line, but also a medium for independent voices and materialization. Indeed, to attend his sances is an episode in one's life. He has organized several developing classes, and most satisfactory results have been secured—over twenty persons having been developed as mediums for different phases. Our friend's great specialty is music, both instrumental and vocal. Mr. S. has gained a very large circle of admirers in Cincinnati. The Banner of Light reporter has been assured by many prominent Spiritualists that the musical feats which the "sitters" at the "Shepard sances" have enjoyed will ever be cherished in memory; also that the work performed by the medium has been productive of the best possible results, inasmuch as many people have had their attention called to Spiritualism who heretofore have never been identified with the movement.

DR. R. W. SOUR.

This new worker in the field of Spiritualism is an intelligent young man, full of enthusiasm, and commanding the confidence of the Spiritualists, as was shown on April 2d, when he was elected President of the new society. He is a medium for independent slate-writing; also form materializations. His sances have been largely attended during the past winter. "Drawing" is a new development with this medium. He has produced, in the dark, in a very short space of time, under test conditions, excellent pencil portraits—one of a child of Mr. and Mrs. Dr. Dennis, and one of a grandson of Mr. and Mrs. Dr. Jackson. As an independent slate-writing medium Mr. Sour has gained great celebrity. Mr. Hamilton—a prominent business man—and wife, and ten others, have signed a paper stating that in their presence writing was produced between the covers of a double slate, which had been previously examined, and securely tied. The message contained several hundred words. The double slate—with the

writing intact—has been photographed. Dr. Sour's residence is 288 Hopkins street.

MRS. LIZZIE S. GREEN, who resides at 300 Longworth street, holds circles regularly for slate-writing, independent voices and other phenomena. Her husband, Hon. E. H. Green (Ex-Mayor of Aurora, Ind.), informed the Banner of Light reporter that his wife's development as a medium was a matter of supreme delight to him.

MRS. BELLE FLETCHER is highly commended as an excellent test and business medium. Her rooms are at 51 Laurel street, where she receives many visitors professionally.

OTHER MEDIUMS. There are other worthy mediums in Cincinnati whom the writer did not have the pleasure of meeting. Mrs. Shaler, Mrs. Cook, 524 Main street, Mrs. Rall, 512 West Liberty street, and others, are highly recommended as earnest workers for the spirit-world.

CHIPS. There is a demand for lecturers and mediums in Indianapolis, Ind.

The annual meeting in Sturgis, Mich., will be held June 16th, 17th and 18th.

The quarterly convention at Paw Paw, Mich., will take place May 6th and 7th.

There are hundreds of Spiritualists among the members of the liberal Christian churches of Cincinnati.

Advice: Arrange matters so as to attend a Spiritualist Camp-Meeting in 1892, reader. You will not regret it.

O. P. Kellogg, the veteran lecturer, will address the Cincinnati Society of Spiritualists, April 23d and 30th.

Mrs. Graves, of Grand Rapids, Mich., is an earnest, outspoken Spiritualist. She occasionally speaks in public.

A fine theory: Let us agree to disagree. Yes; very fine! But not so easy to put into practice; which is an unpleasant fact to contemplate.

Hon. E. H. Green, of Cincinnati (300 Longworth street), should enter the lecture field. His public utterances are said to be meritorious.

Judge A. G. W. Carter, of Cincinnati, is a veteran Spiritualist. He regards the science as the great source of power for Spiritualism.

Jesse Shepard's sances are grandly inspiring. One never tires of listening to the brilliant and wonderful instrumentation and vocalization.

Mrs. Katherine Dunning Clark, well-known in literary and reform circles, is the Cincinnati correspondent of the Indianapolis Saturday Review. She is an excellent writer.

Mrs. C. Fannie Allyn, one of the ablest lecturers in the field, contemplates journeying East this summer. Her voice should be heard at the different camp-meetings.

The Thirty-Fourth Anniversary was duly celebrated in Buffalo, N. Y., Lyman C. Howe, Moses Hull, Dr. J. H. Randall, Mrs. M. J. Clark, Mrs. Carrie E. Twing and others participating in the exercises.

Dr. Jackson, of 66 West 8th street, Cincinnati, Ohio, is doing a successful business. He is about to put a valuable remedy on the market, and invites capitalists to correspond with him in relation to the matter.

A. B. French, of Clyde, Ohio, will lecture in Corry, Pa., during the month of May. He will speak at Cassadaga, Neshaminy Falls, Onset Bay and Lake Pleasant in August, thus making a grand tour of the camp-meetings.

The Cincinnati Spiritualists are anxious to hear A. B. French, C. Fannie Allyn, Warren Chase, O. P. Kellogg, Mrs. Lillie and other prominent speakers. Will lecturers please correspond with Chas. Kinsey at once?

Rev. Mr. Harrison, the "boy" revivalist, is running an alleged revival in Cincinnati. He is greatly worried over the Sunday question, and affirms that if the Germans will come to his church they will vote right on that topic. This is a new element in politics.

The Sunday afternoon lectures of the Unity Club, of Cincinnati, have been largely attended. With judicious management and a lavish expenditure of money for advertising and music, lectures on Spiritualism could be made equally successful in any of the cities, large or small, East or West.

Dr. E. S. Walker, 237 West 4th street, Cincinnati, Ohio, is a very successful physician, and is gifted with great power as a healer. Some of his cures have been absolutely wonderful. The doctor is an enthusiastic Spiritualist, and delights in proffering a generous hospitality to the apostles of Spiritualism.

President Sour, of the new society in Cincinnati, publicly praised the Banner of Light during the services in Melodeon Hall, on Sunday, April 9th. The Banner reporter returned thanks for the kind reference which was made to the humble work of the itinerating solicitor for subscribers and news compiler for Colby & Rich.

Chas. Kinsey, of Cincinnati, Ohio, Secretary of the Mediums' Home Association, stated to the Banner reporter that donations were being received at frequent intervals. The object of the Association is to provide a resting-place for mediums. Mrs. A. C. Rall, of 512 West Liberty street, is an earnest worker in behalf of this cause. The small sum of one dollar secures membership in the Mediums' Home Association.

Dr. J. W. Dennis, of Cincinnati, Ohio (319 West 4th street), intends to visit Lake Pleasant and Onset Bay in August, accompanied by his wife. The doctor is a dentist, and is recognized as standing at the head of his profession in this region. He has recently discovered a new process for preserving sensitive and aching teeth. Parties desiring a detailed statement of the matter should address Dr. Dennis. Our friend will undoubtedly have calls for his professional services during his Eastern tour in August.

Dr. E. D. Babbitt is a live Spiritualist, burning with zeal to have the world accept Spiritualism. He was foremost among the workers immediately identified with the recent organization of the Cincinnati Society of Spiritualists. The doctor kindly pointed out novel and practical lines of thought in connection with the cause of Spiritualism to the writer. He is an able thinker, as his works on "Religion" and "Healing by Light and Color" abundantly prove. His address is 200 Main street, Cincinnati, Ohio.

Digest of a lecture by A. B. French, recently delivered in Ashtabula, Ohio: "I rejoice that the time has come when Spiritualists can be heard. All new movements meet with opposition. A line should be drawn between Spiritism and Spiritualism. All Spiritualists are Spiritists, but all Spiritists are not Spiritualists. Spiritualism is a fact, a philosophy and a religion. Spiritualism, as I understand it, teaches, 1. That man, per se, is a spirit; 2. That God is the Infinite Spirit. On these two postulates the Spiritual Philosophy rests. Death is a mode of life. The spiritual life is but a continuation of this life. The fear of death is de-

stroyed. Our spiritual bodies are already formed. Inspiration is a living force in the world. Progress is a universal law. We have taken up our eternal march. Old views must be modified, if not totally changed. There is no such thing as separation: life is a unit. Let us labor with rational zeal. Courage, brethren, in the good work of cooperating with the natural processes of development." CEPHAS.

(From the Boston Home Journal.)

IN MEMORIAM. BY VENIET VOLDO.

HENRY WADSWORTH LONGFELLOW —BORN 1807, DIED 1882.

Oh, ears, ye cannot hear aright; Or has Death struck the voices mute That once stole from a honeyed lute Like counters of vocal light Poured in immortal light?

Howbeit the chiselled furrows of Time's streams Out deep their resolute wills, then break apace, And fade like very water from the face Of things that die . . . the clay that maketh dreams Makes fissures for Time's streams.

But the soul's whispings are create of stuff Less tamely brittle to be worn hard down . . . And there are architects, or smile, or frown, To mark whose works earth has not fire enough— Made of such stuff.

And where his muse's finger touched my life, Or its sweet cry clove the sky, In the divine engraving of the skies Soul-prints are cut nowhere in Nature rife, Outliving Nature's life.

Or where one fattered in the weary hours, There new force came and light for all dark ways . . . A lifted eyelid, and up for days, And unbroken and unweakened powers Awoke from weary hours.

A wondrous message came as Luna's light, And all of all scented sweets it had, The incense-breath of flowers young and glad, Strange fascinations that invoked the sight To fill it with new life.

Symboling the reward of things, and joy, And that for which men live and suffer pain, Bared unto fire and storm and night and rain Of danger, toying with trouble as a toy, Because of this sweet joy.

Yea, charmed feet have traced the better way, And led life forth—the Muse of Energy; How'er may that be lost whose ministry Is woven in the fibres of your day Each step of all the way?

Whose fair ambitious pinnacles look through To the fine upper air, and columned face, Sculptured with glad curves of a noble grace, Allight with wisdom, visioned with the true, Feers the whole heavens through.

Delighting in the wide sweet ways of heaven As stars in the sun's light; and full of pride, With flowers of gold and diamonds on either side; To him who gives bright gifts brighter is given At the wide hands of heaven.

That forgets not where once the eye looked love, Or the tongue spake some good thing with its might, Or the feet led one walk from out the night, Or a hand's pressure that was parcel of A soul's love and joy.

That bubbles not unto the noisy throng Kar-full of chatter, full of talk, The heavenly-nurtured bliss that it does know, Gladlier than glamour of a swell g song Caught from some spirit throng.

I know thou art not dead—nor yet can die; The spirit's good—that is the thing that lives With here and there; the grace it gives Tuned to the slender harmonies on high Will learn not how to die.

The soul shall from its baser ashes rise As chrysalid from its gold sheath outgrown, Or hope forth from Pandora's prison frown, Delivered from Life's sackcloth to the skies Where the real self may rise.

And thy great song knew how to search God out! Fringing to worship true and dumb dead sense, And doing it with deep Omnipotence, Ay, bound the soul's soul with a cordage stout, Searching the good God out;

Making life worthful and most wondrous sweet, Pregnant with great glad purposes; with use, Born of truth's truth and not of her abuse; Hail to the unborn future Moved by a muse most sweet,

Tripping upon the lifted edge of Sea; Or like Canilla with inspired bound, Scarcely bending the grain's beard on the light round Of darling duty, young and wildly free, Quicker than the edge of Sea.

And thy song's good is rooted fast, as 'bides The brown stain of a lion's eye to life, Or Sol's warm breath to the sun to wife;— Yea when the Sun-lord slays his starry brides, The good of these abides:

And crowns men with the laurel of sweet grace, The love of all things cherished by his love, Strange exaltations and adornings wove By threads of thee in beauty of God's face, And glory of his grace.

Boston, March 26th, 1882.

NEW PUBLICATIONS. THROUGH CITIES AND PRAIRIE LANDS. Sketches of an American Tour. By Lady Duffus Hardy, M.P., cloth, pp. 336. New York: R. Worthington, 770 Broadway. Boston: Little, Brown & Co., 254 Washington street.

The writer of this displays a power of description seldom if ever excelled by those who give us a record of their travels. The special interest of the book to American readers is in the fact that it enables us to "see ourself" as others see us, holding, as it were, a mirror up to our national characteristics, and exhibiting them not only to the people of other countries, but also to those of our own, in all their pleasing or displeasing features, as the case may be. The first chapter is a fair sample of the tone and flavor of those that follow. In it the voyage "Across the Atlantic" is graphically described. En passant, the writer says: "Our captain read prayers in the steage night and morning, but we first-class sinners had religious service on Sundays only." One morning the words went round, "A sail in sight," and as all strained their eyes to see it, by degrees a phantom ship, with all sails set, loomed into view, seeming to "hang suspended on the very edge of the world, between sea and sky. Shrouded in mist, like a spectral illusion, it remained a few moments in sight, and then disappeared as mysteriously as it came. That evening we had a splendid sunset; the whole of the western skies were draped with crimson, lighted up with flames of gold. We watched its kaleidoscopic glories change; one brilliant color fading into and amalgamating with another, till the whole horizon was a gorgeous mass of rose-tinted, purple and green and gold, which presently broke up, and drifted and re-formed till the pale, dim skies were filled with floating islands of fire. We literally felt as though we were sailing 'into the land beyond the sunset seas, the islands of the blest.'"

The above passage will give our readers some idea of the pleasing, poetic style of the author's description, a style that, interspersed with sly thrusts of satire, occasional witticisms, and a sprightliness of thought, serves to make the book one of the most entertaining of its kind. Lady Hardy disembarks at Quebec, passes through the Canadas, visits Niagara, New York, the West, traverses the prairies on a car which she terms "a traveling hotel," crosses the Rocky Mountains, interviews the Mormons and their wives at Salt Lake, and reaches San Francisco. There she interests herself in the Chinese, and gives us an insight into their ways of thought and living we get from no other source. Returning, she visits the principal cities, and reaching Boston is gratified upon visiting Longfellow, of whom she says: "He came down the steps to meet us, with a gracious dignity born of a benignant spirit. He is tall, slight, and erect as a soldier on duty, with refined features, and a pale complexion, with a slight tinge of color on his cheeks, almost as delicate as the blush of a woman, kind blue eyes, and wavy hair, which is more white than gray. . . . Time is dealing very gently with him, leading him imperceptibly (as it is leading us all) down the valley toward 'the silent land' which he has told us of." Our space will not permit any further words about this book, or quotations which we are strongly tempted to make; we commend it to all, as one that cannot fail to prove exceedingly entertaining and instructive.

A YEAR OF MIRACLES. A Poem in Four Sermons. By W. C. Gannett. Sq. 18mo, cloth, pp. 106. Boston: Geo. H. Ellis, 141 Franklin street.

We have here studies of nature whose subjects are what, from long familiarity with, we have accustomed

VINDICATION OF SPIRITUALISM! BATTLE-GROUND OF THE SPIRITUAL REFORMATION.

BY S. B. BRITTON, M. D., Editor-at-Large.

"Truth is the naked sword of the Spirit." "Take the bright sword that flashes from the skies, Oh! Man, and smite the basins of Despair." —Spirit of Shelley. "He that is first in his own cause seemeth just; But his neighbor cometh and searcheth him." —Solomon.

Above we give the title-page of PROF. S. B. BRITTON'S forthcoming book, which is now in the hands of the electrotyper, and will doubtless be on our counter for the Spring trade. The author has revised his entire work with the utmost conscientiousness, and we feel assured that the Public will be most agreeably surprised in view of the completeness of this work as a lucid exposition and masterly defense of Spiritualism.

DR. BRITTON is admitted to possess all the requisite qualifications for such a work, and the fact is recognized wherever the English language is spoken. He has the natural endowments and the necessary scholastic training. In early life he was a faithful student of moral and metaphysical philosophy; and he was especially schooled—under an eminent master—in those branches of science which comprehend the laws of the subtle agents and their mysterious phenomena. At a very early period he declined tempting opportunities for immediate political advancement and devoted himself to theological and other serious studies with an earnestness of purpose and fidelity to his convictions which have at once characterized his private life and public career.

The author's moral courage—illustrated by his long and steady defense of unpopular truths—is the legitimate offspring of heroic stock. His family has been represented in every worthy contest for justice and the inalienable rights of man since the settlement of the country. In their political principles, religious doctrines and moral discipline, his ancestors were Puritans. The Doctor's early religious instruction was received in the Baptist church of his native State of Massachusetts, but the philosophical basis and natural independence of his mind enabled him to tread the veil of the old temple and sunder the arbitrary restraints of his theologic creed long before he reached his majority.

It may interest our readers to know that so early as 1823 his mother was an inspirational medium of such wonderful powers that she was known all over the settled portions of the continent, even among the Indian tribes, who were often spell-bound by her eloquence. The Baptist Church, of which both his parents were members, everywhere believed her to be divinely inspired. Her first-born son, whom she devoutly called Samuel (meaning in the Hebrew, asked for of God), was a medium from his earliest childhood. He always was and still is the constant recipient of inspired ideas from Spirits whose actual presence is frequently demonstrated to him by their visible appearance and otherwise. His "Inspirations of the Night," delivered in a deep, impressive voice, while he is in a profound and unconscious sleep, are characterized by an amazing reach of thought, originality, strength and grandeur of conception, and with a fervid eloquence of expression unequalled by his most elaborate efforts on the Kastrum.

Dr. Britton's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large is always at home. He respectfully follows the assailant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the whole subject in its essential principles, relations and details, and in the end the stronghold of the enemy is completely demolished.

This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Britton's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation."

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of feeling—should speedily find a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished by supplying every Orthodox clergyman in the country with a copy. We venture to hope that the Spiritualists are not few in number who will purchase several copies of this book to give away, to the end that the excellent results already achieved by the Secular Press Bureau Correspondence may be indefinitely extended.

Will some one interested in the work of the Bureau, in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

The price for single copies, handsomely bound in cloth, will be Two DOLLARS. Ten copies will be sent to one address for Fifteen Dollars, expressage or postage at the cost of the purchaser. The subscribers may or may not—at their own option—forward the money before the Book is ready for delivery. Friends everywhere—Ladies and Gentlemen—will, however, please forward their lists of subscribers' names at an early day, that we may determine the extent of the first edition. Orders may be addressed to the Author, 29 Broad street, Newark, N. J., or to COLBY & RICH, No. 9 Montgomery Place, Boston.

All who may be pleased to lend their assistance in extending the sale of this deeply interesting work, should cut out this Prospectus, attach to it a blank paper, and use it as a Subscription Circular.

Table with 4 columns: SUBSCRIBERS' NAMES, RESIDENCE, NUMBER OF COPIES, AMOUNT.

Spiritual Harmonies: Containing nearly One Hundred Popular Hymns and Songs, (with the music) for the use of Spiritualists, and Readings appropriate for Funeral Occasions. BY DR. J. M. PEELER. This book may be considered a gem in parvo, containing as it does a definition of Spiritualism—the leading doctrine of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to Camp-Meetings, Spiritual Seances, Social Circles, and Congregational Singing. TOGETHER WITH Funeral Readings, original and selected, appropriate for Infants, Children, and the Aged. Price, boards, 25 cents; paper, 20 cents. 12 copies paper, \$2.00; 12 copies boards, \$2.50. Cloth, illuminated cover, 35 cents. For sale by COLBY & RICH.

DAISIES. BY WM. BRUNTON. This beautiful book of Poems, from the pen of WM. BRUNTON, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Banner of Light for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength. Cloth, full gilt, Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up. BY REV. T. B. TAYLOR, A. M., M. D. The Resurrection of the Dead; the Second Coming of Christ; the Last Day Judgment—showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World, and a literal Judgment to follow. Price, cloth \$1.25, postage free; paper \$1.00, postage free. For sale by COLBY & RICH.

What is Spirit? An Essay, by Clement Pine, of England. It is a maxim of one of our modern axiomatics that the capacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly, but, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem. "What is spirit?" Paper, 5 cents, postage free. For sale by COLBY & RICH.

SPIRIT PEOPLE. A scientifically accurate description of manifestations produced by spirits, and simultaneously witnessed by the living and other observers in London, Eng. BY WILLIAM H. HARRISON. Paper, 5 cents, postage free. For sale by COLBY & RICH.

INAUGURAL ADDRESS OF Prof. John Tyndall, D.C.L., LL.D., F.R.S. Delivered before the British Association for the advancement of Science, at Belfast, Aug. 19th, 1874. For sale by COLBY & RICH.

Life of William Denton, The Geologist and Radical. BY J. H. ROWELL. Paper, 25 cents. For sale by COLBY & RICH.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

New Books. Great Reduction!! \$1.00---Price---\$1.00 Former Price, \$1.50.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER, Professor of Physical Astronomy at the University of Leipzig, etc., etc.

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY, Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS. Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S.

CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Shide. Two Knots produced upon a Cord with its ends in view and sealed together.

CHAP. 2.—Magnetic Experiments. Physical Phenomena. Slate-Writing under Test Conditions.

CHAP. 3.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Shide's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Regions.

CHAP. 4.—Conditions of Investigation. Unscientific Men of Science. Shide's Answer to Professor Barrett.

CHAP. 5.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. 6.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexplained Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. 7.—Various Instances of the so-called Passage of Matter through Matter.

CHAP. 8.—The phenomena suitable for Scientific Research. Their Enumeration at Different Times and Places. Dr. Friess' and Professor Wagner's Experiments in Confirmation of the Author's.

CHAP. 9.—Theoretical. "The Fourth Dimension." Professor Hare's Experiments. Further Experiments of the Author with Shide. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. 10.—An Experiment for Skeptics. A Wager Shide's Scruples. A Rebuke by the Spirits. An Unexpected Result. Captious Objections.

CHAP. 11.—Writing through a Table. A Test in Slate-Writing Conclusively Disproving Shide's Agency.

CHAP. 12.—A "Fault" in the Table. A Jet of Water, Smoke, "Fire Everywhere." Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Séance in Dim Light: Movement of Objects. A Luminous Body.

CHAP. 13.—Phenomena Described by Others.

APPENDICES. APPENDIX A.—The Value of Testimony in Matters Extraordinary. APPENDIX B.—Evidence of Samuel Bellachini, Court Conjurer at Berlin. APPENDIX C.—Admissions by John Nevill Maskelyne, and other Professional Conjurers. APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were Conducted. PLATE I.—Experiment with an Endless String.

" II.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

" III.—Experiment with an Endless Bladder-Band and Wooden Rings.

" IV.—Result of the Experiment.

" V.—Ditto, on an Enlarged Scale.

" VI.—Experiment with Coins in a Secured Box.

" VII.—The Representation of Conditions under which Slate-Writing was Obtained.

" VIII.—Slate-Writing Extraordinary.

" IX.—Slate-Writing in Five Different Languages.

" X.—Details of the Experiment with an Endless Band and Wooden Rings.

Largo 12mo. Illustrated. Cloth, tinted paper. Price \$1.00, postage free. IN ENGLAND THIS WORK SELLS FOR \$1.00.

We have received a few copies of the English edition of the above work, which we will send by mail for \$1.00 per copy. For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR, JOHN W. DAY, ASSISTANT EDITOR. "Aided by a large corps of able writers."

THE BANNER is a first-class Family Newspaper of TWELVE PAGES—containing SIXTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, A DEPARTMENT OF SPIRIT-MESSAGES, AND CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year.....\$3.00 Six Months..... 1.50 Three Months..... .75 Postage Free.

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our postage stamps are sent us the fractional part of a dollar in postage stamps—one and two cents preferred.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. Subscriptions discontinued at the expiration of the time paid for. Specimen copies sent free.

Publish and keep for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stebbins, H. D. Jones, P. H. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Britton, Allen Putnam, Epes Sargent, W. F. Evans, Kelsey Graves, A. B. Child, P. H. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Harding, Britten Miss Lizzie Doten, Mrs. Maria M. King, etc.

Any Book published in England or America, not out of print, will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

Publishers who insert their names in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

recognize as coming from her. I hope you will continue to forward all spirit messages for me as I am glad to receive them. This is the third one I have received from my wife in five months. Star City, Ark., April 23, 1882. H. HUDGENS.

MARY BRIDGE—THOS. J. MARTIN. To the Editor of the Banner of Light: In the Banner of March 11th there is a communication from MARY BRIDGE. Having known Mrs. Bridge from her youth up, I can truly say that I believe the communication to be very correct, with one slight exception, Mrs. Bridge's name being Mary Blaney Bridge, Mrs. Brown, the daughter of Ephraim and Martha, the wife of Frank H. Bridge. Mrs. Bridge was a true woman, ever ready with word and deed to assist the unfortunate. In the Banner of Feb. 25th there is also a communication from THOMAS J. MARTIN, which is correct as to age. The shadows in his earthly life were many; he was one of those unfortunate who was an enemy to himself. R. B. Marblehead, Mass., April 18th, 1882.

E. J. FORSTALL. To the Editor of the Banner of Light: Having but lately seen in the Banner of Light of Jan. 14th, 1882, the message from E. J. Forstall of this city, I made it my business to find out the place indicated in the message. I went to St. Louis street, near Burgundy street, and found the name of "E. J. Forstall" engraved on a large silver plate, at the street door of a handsome building. Being a perfect stranger to the family, I tried to intrude on them, so I inquired of a neighbor who had resided there for ten years. I asked "who had died in the Forstall family?" I was told it was "the old gentleman," but my informant said that was over five years ago. I then sent the Banner containing the message to the family, that they might judge for themselves the correctness of the message.

I appreciate the usefulness of the Message Department, even if the messages do seem to be insignificant to some. It might be of immense importance to those who dwell in the dark recesses of dogmatic Christianity, or in the false doctrine of total annihilation, as doubt is produced, which will lead to investigation, and might end to convince the most obstinate skeptic of the soul's immortality, and fill with joy the hearts of such to know that their loved ones are alive and active, and under certain conditions, to manifest their presence to their friends in the form. If this is not a blessing I don't know what is. To me the Message Department is the most important and the most useful to spread the knowledge and happiness contained in the well-conducted Banner. With my best wishes for your welfare, I remain yours, in truth and love. A. LEBERMANN. New Orleans, La., April 5th, 1882.

LA FAUN—MRS. E. C. WINCHELL. To the Editor of the Banner of Light: Many thanks for the Banner of Light of March 4th, containing a message from LA FAUN and my daughter, Mrs. E. C. WINCHELL. La Faun has spoken truly of the "shadows that have fallen across our pathway," and of my dear child being "incarcerated in an Insane Asylum for a little time, while perfectly sane," which was a sorrow that cannot be forgotten by us. La Faun, in spirit, was with us some hours previous to my daughter's departure; I saw her when she came in at the door, passed around the head of the bed to the left, and stood by the bedside of my dying child. Oh happy thought! to know that the sorrows of that loved one "have all turned to sunbeams." How much I miss her! In her presence the angels walked and talked. Many times after tea I would open the bedroom door, and we would sit where we could look at her as she lay on her sick bed. Spirits would come and show themselves; some seemed to pass through the earth-strings; others would try to talk to the spirits; children would gambol about. She would say: "My, you won't see this when I am gone." Dr. L. Switzer, of Germany, came and conversed with her a number of times, also a Mr. Bush, and Dr. J. S. Daniels's cousin, who passed on fifteen years previous, and many others. Many times La Faun has come and laid her loving hand upon my aching brow, soothing my weary, troubled heart. I love to hear of my darling's happy home, of her efforts to assist others, and I wish to hear more of the loved ones whom she has met in spirit-life.

I hope to hear from Carrie and La Faun often. I thank them for kind remembrance and influences; and to the dear old Banner of Light and the medium, I send my abiding love. Invoking heavenly blessings for favors received at your hands, I am ever yours in truth, COVELLA TAINTER. Fond du Lac, Wis., March 31st, 1882.

H. D. SCRANTON—HENRY KEEP—LOUIS BROOKS. To the Editor of the Banner of Light: In the Banner of Light of April 8th, we find a communication from the spirit of H. D. SCRANTON, an old and well-known resident of this city, who passed away a short time since, as he says in his message, which was correct; also as to his relations of trust and honor, having been Mayor of our city, and filled many other important positions. He was in no way inclined toward the Philosophy of Spiritualism while here, but was buried from the Episcopal Church. In order that his most intimate friends in the Church and others should know of his return, that he was not dead; that he still lived. I took the message to the editor of one of our daily papers, The Morning Herald, who, after carefully perusing—with great kindness and courtesy extended to me—copied the greater portion of it in last Saturday's (the 8th) edition. In consequence, every copy of the Herald (and particularly of the Banner of Light) was bought before night, and many more ordered to supply the demand. Yours for the spread of truth, SARA A. BURRIS.

P. S.—Whilst writing, I will add that the message given in Aug. 1881, from HENRY KEEP, and the one in Jan. 1882, from LOUIS BROOKS, are well identified and in detail. Both gentlemen were well known in Rochester by men in high positions now in our city. 65 Chestnut street, Rochester, N. Y., April 8th, 1882.

J. C. SMITH. To the Editor of the Banner of Light: We find in the Message Department of Jan. 14th, 1882, a communication from J. C. SMITH, who was drowned in California, in April 1880, by sudden flood, caused by what was termed "the great earthquake" among the mountains, as mentioned in the communication. I have investigated the matter pretty thoroughly, and find the message true in every particular. He was formerly from Long Island. We were acquainted in our boyhood days, although it is many years since he left his home to live in the "far West." The message has been read with much astonishment, especially by those who have not investigated spiritual phenomena. The Message Department is certainly doing a great work in the cause of Spiritualism. WILLIAM C. BUCKINGHAM. Pascoag (L. I.), N. Y., April 14th, 1882.

MRS. J. E. B. LOVEJOY. To the Editor of the Banner of Light: In the Message Department of the Banner of Light, under date of March 25th, 1882, is a message from Mrs. J. E. B. LOVEJOY, to her friends in New Haven, Conn. It has been shown to the family, consisting of six children, her husband included, and all gave it the recognition as genuine. E. P. GOODSILL. New Haven, Conn., March 28th, 1882.

Oh, if we had spiritual organs to see and hear things now invisible and inaudible to us, we should behold the whole air filled with the departing souls of that vast multitude which every moment dies—should behold them streaming up like thin vapors heavenward. Truly the soul departs not alone on its last journey, but with spirits of its kind, when ministering angels; and they go in families to the unknown land! Neither in life nor in death are we alone.—Longfellow's "Hyperion," 1839.

The Anniversary.

Chicago, Ill.

The Chicago Spiritualists celebrated the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism on Friday, the 31st of March, and Sunday, the 2d of April. On Friday afternoon the exercises were held at Union Park Hall, West Madison street. The meeting was opened by Bro. Williams, in a very brief statement of the reasons for assembling together on that occasion. He then declared the meeting open to all, but more especially to the mediums, so that we might hear from the spirit side of life. There was a large gathering of mediums present. Dr. J. Matthew Shea was called for, and delivered a fine address, the burden of which was that Spiritualists and mediums might be drawn closer together in the bonds of brotherly and sisterly love; that they should discard all petty bickerings and jealousies, and exemplify how good it was to dwell together in peace and harmony. The address was loudly applauded.

Mrs. Maud E. Lord reviewed the history of Modern Spiritualism, claiming that while it is termed modern, it has existed throughout all ages. Her remarks were listened to most attentively, and at their close she described spirits to quite a number of strangers present, all of whom recognized their friends. Mrs. S. then, to another medium, also described very successfully. Dr. J. Shea was called for, and gave some fine tests through table-rappings and telegraphic despatches. In anticipation of an address from A. B. French, the hall was completely filled in the evening. After singing, a poem by D. Ambrose Davis was read by Mrs. Hattie Davis, followed by further vocal music by Mr. Williams and Mrs. Morris, and an improvised poem by Mrs. E. A. Nichols. The address of Mr. French, a masterly effort, was listened to with breathless interest. It reviewed the progress of Spiritualism, recounted the labors of its early advocates and defenders, and portrayed eloquently and truthfully its beneficial influence upon the world at large, even upon those who disown and denounce it.

A season of social festivity terminated the day's observance. On Sunday, April 2d, a continuation of the Anniversary was held at Grimes's Hall, on South Halsted street. The hall was filled to overflowing. George Boston presided, and the meeting was opened by an invocation. Dr. Shea then delivered the first address, giving a review of Spiritualism, its remarkable progress during the past thirty-four years, and briefly forecasting what may be expected when thirty-four years more shall have come and gone. Mrs. Harrison gave a poem, and then described spirits for their friends. Trance speaking, friendly greetings and a general interchange of thought between mediums and friends of the cause was indulged in. There was a look of general expectation on the part of the audience, which culminated in a round of applause, when Col. J. D. Graham, of Brooklyn, N. Y., stepped to the front and presented to Dr. Shea an elegant silver service, consisting of three pieces. Col. Graham, addressing the audience, said that one of the most pleasing duties to which he had ever been assigned was that of having been selected from among the many friends of Dr. Shea to be their mouthpiece in presenting to him this testimonial of their high regard. Then addressing the recipient of the gift, he desired him to accept it as a token of the high estimation placed upon his labors by those whom he had served, the confidence of his friends in his integrity and faithfulness, and as an expression of their faith in the hope, knowledge and consolation that had come to them through him as a medium of communication between two worlds. Immediately following, Col. Graham, at the request of a lady, presented the Doctor with a basket of beautiful flowers.

It was evident that Dr. Shea was taken completely by surprise, and it was with considerable effort that he made his reply; thanking his friends for the unexpected testimony of their appreciation of his efforts to minister to their spiritual wants, and assuring them that he would continue in their service so long as the angel-world used him as a medium to give utterance to the truth, and furnish evidence of the reality of spirit-life. The two meetings were eminently successful, and undoubtedly have done more to bring about a fraternal feeling among the Spiritualists of Chicago than any other events of recent occurrence. There is evidence of a great revival in Spiritualism in this city. All the meetings were filled with earnest seekers after the truth. The defection in the ministerial ranks of the Orthodox churches is opening the eyes of the people. Chicago, April 10th, 1882.

AT FAIRBANK HALL. A large and intelligent audience assembled in Fairbank Hall, on Sunday evening, April 2d, it being understood that the guides of Mrs. Richmond would deliver an address commemorative of the Thirty-Fourth Anniversary. The friends of Mrs. Richmond had signalled the occasion by placing a table in the center of the hall, upon a white background, the word "Welcome" was arranged in purple. After the usual preliminary exercises the control of the medium announced "Spiritual Retrospect and Prophecy" as the subject of remark, and proceeded to recognize the occasion that had called the audience together in a different line of thought and argument from that which had characterized its usages in other places. A verbatim report of the discourse will be found on the first page of this paper.

Troy, N. Y. To the Editor of the Banner of Light: We celebrated the Thirty-Fourth Anniversary of Modern Spiritualism very commendably at Pythian Hall, corner of State and First streets. In the afternoon the meeting was conducted something after the usual plan of our Sunday afternoon meetings, with the exception of appropriate remarks from Capt. H. H. Brown, who was with us. He said we have met to commemorate the grandest event in the world's history, the advent of Modern Spiritualism thirty-four years ago, through the Fox girls, at Hydesville, N. Y. At that time the residence where the girls lived was what the world called a haunted house, and, therefore, as in all other known instances of the kind, the tenants would become frightened and vacate the premises, instead of possibly learning what was really the producing cause. The girls in this case, although the sounds annoyed them greatly, became less frightened and more familiar with the noises, until finally Margaretta, the youngest, asked the sounds to rap as often as she snapped her fingers, and thus an intelligence was discovered, and from this simple little rap the movement has spread to its great proportions to-day. It spoke of the sensations they were compelled to submit to, and of the great work they are the pioneers of Spiritualism, accomplished, and closed with an earnest and able appeal for the protection and care of our mediums. Mrs. E. Smith, of Albany, N. Y., a very fine trance speaker, under the influence of her guides, spoke most eloquently of the great progress made in the thirty-four years, comparing the new revelations of to-day. She said the responsibilities and acts of our lives rest solely with us; if we would be happy we must live true and conscientious lives, thus working out our own salvation. Mrs. N. Reynolds, of Troy, one of our noble, self-sacrificing mediums and workers, then addressed the audience in a worthy and acceptable manner. She labored to impress upon the minds of her hearers the importance of the great work we are engaged in, and our duties to one another and ourselves. W. H. Vosburgh, Jr., being called gave a recitation entitled "No Sect in Heaven," the rendering of which proved very satisfactory to the audience. In the evening the exercises opened with music by Doring's Band and the reading of a poem entitled, "There is no Death," by Miss Carlton;

then followed an address by Capt. H. H. Brown. "Spiritualism," he said, "is old as man; Modern Spiritualism differs from ancient Spiritualism as astronomy from ancient astrology, as chemistry from ancient alchemy. Every great religious system is founded upon a belief in ghosts, or in the return of some one from the spirit-world. Spiritualism differs from other religious systems in that it is founded, not upon the evidence of one spirit, but upon the testimony of many departed ones. Until recently the religion was taught that it was the only accepted one. Now Col. Ingersoll and Brother Beecher are shaking hands over the filled-up claim of that hell. There is no hell. The religious precept, 'Believe or be damned,' is becoming unpopular. Thirty-four years ago came the revelation by the Fox girls, at Hydesville, of the truth of Spiritualism. One of those girls is now a medium in New York, and the other a poor widow with two children in England. If they had patented some little invention they might have been rich, and if they had devised a way to furnish bread for the priests they would have been crowned. They taught the world of a future life, and their teachings are to-day believed in by many of the great and learned of earth."

The speaker then read the names of a great number of prominent men and women, scientists, statesmen, authors and artists, who have embraced the teachings and philosophy of Modern Spiritualism. William H. Vosburgh, Jr., recited "The Minister's Fee," and Mr. Reynolds briefly but very ably addressed the people. W. H. VOSBURGH.

Colfax, Iowa. To the Editor of the Banner of Light:

On the afternoon and evening of the 31st day of March a harmonious group of Spiritualists gathered at the residence of A. W. McDonald, near Mitchellville, Polk Co., Iowa, to celebrate the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. The spirit of harmony ruled, and the loved ones from spirit-realms thronged around, each being anxious to say some word of consolation and cheer to friends in the circle. Newton Colfax and Mitchellville were represented.

At the close of the circle we organized ourselves into a society, that we might be able to arrange for such meetings frequently, thus relieving individual enterprise of the responsibility, and with the hope of securing larger attendance and greater unanimity. The following constitution was adopted: "Resolved, That we organize ourselves into a society to be known as the Newton Colfax Society of Spiritualists."

Dr. T. Seems, of Mitchellville, was chosen President, Mrs. M. E. Sturdevant, of Newton, Vice President, Dr. L. C. S. Turner, of Colfax, Secretary, and Mrs. C. W. McDonald, of Mitchellville, Treasurer. Twenty persons became members by signing the Constitution. Adjournalment was then in order. The meeting was a grand success, and all were satisfied with the result. We expect to meet again in May or June. L. C. S. TURNER, Sec.

Poquonock, Conn. To the Editor of the Banner of Light:

The Spiritualists of this place, and their friends, gathered in Liberal Hall at about two o'clock on the 31st of March, and enjoyed themselves in social conversation for several hours. At the close of which supper being announced it was welcomed, and soon disposed of. After that the audience listened with deep interest to an eloquent and truthful discourse by the controls of Mrs. Flavia Thrall, one of the finest inspirational speakers in New England. It treated upon the rise, progress and ultimate of our beautiful philosophy. At eight o'clock the amusements of the evening commenced, the special feature of which was the declamations of the little ones—Miss Lela Thrall, Miss Josephine Griswold, Master Freddie Thrall, Miss May Clark, and others. Each recitation was rendered in a very pleasing manner, greatly to the amusement of the large number present—the song entitled "The Quaker Courtship," by J. C. Hungerford and Miss Helen Packard, fairly bringing down the house. The dramatic performance given by members of the society was also greatly enjoyed by all. At the close of these entertainments dancing commenced, and was continued until near midnight, when the large gathering dispersed to their homes, well pleased with the exercises which the occasion had called forth. H. S. CLARK.

Glenburn, Me. To the Editor of the Banner of Light:

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was observed by the Spiritualists of this vicinity by services held at the Town Hall, afternoon and evening. The afternoon was devoted to a conference session. Bro. Dr. S. I. Emery was chosen President of the day, and introduced Dr. L. M. Norton, who spoke on the advent and progress of Spiritualism. He was followed by many able and interesting remarks from others, interspersed with music and song. The spiritual man being well fed, the physical was not forgotten, and at seven o'clock supper was served, after which recitations, readings, vocal music and a social interchange of views respecting the past, present and future of Spiritualism, combined to render the occasion one that will be long remembered by all who were present. Mrs. L. JONES, Sec. of Spiritualist Association. Glenburn, Maine, April 8th, 1882.

Milford, Mass. To the Editor of the Banner of Light:

The Anniversary was observed in this place by a meeting held at the residence of Dr. E. A. Pratt, on Sunday, April 2d. After singing, which was conducted by Mrs. Masterson, the doctor's guides kindly welcomed their friends in a few pleasing and appropriate remarks, suitable to the occasion. Mr. Rothmel, of Brooklyn, N. Y., was present, and gave a few very fine tests, which were immediately recognized by a number present, and all considered it a very enjoyable occasion. [Mr. Rothmel also made some fine tests for physical manifestations while here, and was thought by some who attended them to be one of the finest mediums that had visited Milford for a long time.] Yours for truth, C. P. PIATT. Milford, Mass., April 11th, 1882.

Lebanon, N. H. To the Editor of the Banner of Light:

It was announced that on Friday evening, March 31st, there would be a celebration of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism held at the Town Hall in this place. At the time appointed there was a large body of people gathered, I should say between four hundred and five hundred. The services were opened by music and singing. Miss Loud, from Weymouth, Mass., presided at the piano, and Mrs. Hartshorn, of Lebanon, N. H., sang some beautiful songs, after which our efficient and excellent brother, E. J. Durant, of Lebanon, in a few very appropriate words, explained the nature of the gathering; then Mr. Daniel Tarbell, of East Granville, Vt., made a few remarks, then another song was sung. Bro. Angus Simons, of Weymouth, the orator of the evening, then gave the address, "The Problem of the Ages," embodying some most beautiful thoughts, and combining Ancient and Modern Spiritualism in such a logical way and with such a force of language as it would seem must convince the most skeptical. The lecturer commanded profound attention, and at the conclusion received the most rapturous applause. After another

song from Mrs. Hartshorn (who, by the way, is of Mr. Durant's daughters), our highly esteemed brother Mr. Joseph D. Stiles, of Weymouth, stepped forth, and after some very pertinent remarks, proceeded to give some forty or fifty tests, which, with few exceptions, were fully recognized. The audience seemed perfectly satisfied, and our good Bro. Stiles came off triumphantly victorious, as he always does. Our whole-hearted brother, E. J. Durant, and wife and family, with the friends engaged in conducting this celebration and providing such a feast of reason and flow of soul upon this occasion, richly merit the highest praise, and the warmest gratitude of all those who were so cordially invited by them to participate in the celebration of this ever memorable event, more important in its results to the human family than aught the world can ever give.

This ended this glorious commemoration of the Thirty-Fourth Anniversary, but not without having left much for the good people of Lebanon to think and ponder over. THOS. MIDDLETON.

Kansas City, Mo. The celebration of the Thirty-Fourth Anniversary of conscious communion between the world of spirits and mortals was held here in the fine Hall, 720 Main street, Sunday, April 2d.

Mrs. Anna Kimball and Justin Robinson were the chosen speakers. Mrs. K. said that spirit communion was the bloom and fruit of ages of growth. It is in truth "the comforter," speaking through all the phenomena of the hour given through sensitives, preparing for the advent of still greater power, and the materialized forms of all our loved whom we have called dead. Mr. T. D. Stone, a fine sensitive for slate-writing, gave demonstrations of the presence of spirit friends among the audience of at least three hundred. Kansas City, Mo., April 4th, 1882.

A report of the Anniversary proceedings was given by the Kansas City Journal, in which the following is stated respecting the slate-writing through the mediumship of Mr. Stone: "Calling for an assistant from the audience, ex-Mayor Charles Stone, by some body, and being requested to come forward, he consented. The slate-writer then took two slates, which he exhibited to the audience and Mr. Chase, and which were found to be clean and free from any writing. He then took a small piece of slate pencil, held the slates horizontally and dropped the pencil on the lower slate. This he covered with the other, and taking firmly hold of two corners requested Mr. Chase to as firmly hold the other two corners. After waiting a few minutes the scratching by the pencil could be plainly heard on the inner side of the upper slate, and in about five minutes' time the scratching having ceased, the slates were opened, and the whole side of the upper slate found to be covered with writing. The recitation was addressed, 'Dear Brother Charles,' and was signed, 'Your little sister, Frank Van.' It was quite lengthy, and told of the progress the writer was making in the art of slate-writing. A young man sitting near recognized the communication as coming from a sister of his who died in 1861. The young man said his name was Charles Vansickle, and upon some one in the audience asking him if he lived in Kansas City, he replied that he was a grocer, doing business on Ninth street, at a number which he stated. The photographer to whom a spirit-photograph taken recently by a photographer in this city who makes a specialty of such things, was present, and went down into the audience, and a lady held the two opposite corners for him. The communication received this time was quite short, and was from a spirit who signed himself 'J. M. Nash.'"

On sending us a copy of the Journal containing the above, W. W. Johnson, Secretary of the Society, under whose auspices the meetings were held, says that Mr. Justin Robinson's control was a street preacher when dwelling in mortal form upon the earth, and that the subject of his lecture, "Is Spiritualism Elevating to the Human Race?" was treated in a manner that caused much uneasiness among the advocates of crystallized forms of error, and great rejoicing among those spiritually and progressively inclined. Providence, R. I. An excellent report of the observance of the Thirty-Fourth Anniversary was given in the Providence Journal, from which we quote the following: "There was a large number of well-known local advocates of the doctrine present, and also several from abroad. Mr. L. L. Whitlock presided and introduced the speaker of the evening, Mrs. Abby N. Burdham, of Boston, who was attentively listened to by the large audience, and who, on the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to the subject, 'Modern Spiritualism, its Rise and Progress; its Friends and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the front of the platform she showed great force and command of the subject. Her knowledge of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was suited to the times, and to

TO BOOK PURCHASERS.
 COLBY & RICH, Publishers, Boston, Mass.,
 9 Montgomery Place, corner of Province
 Street, Boston, Mass., have published
 "The Pursuit of Truth," by Charles Darwin,
 and "The Indian Appropriation Bill," by
 Wm. W. Woodbury, and other books.
 All books are sent by mail on receipt of
 the price. The price of "The Pursuit of
 Truth" is \$1.00. The price of "The Indian
 Appropriation Bill" is 50 cents. The price
 of "The Banner of Light" is 25 cents.
 All books are sent by mail on receipt of
 the price. The price of "The Pursuit of
 Truth" is \$1.00. The price of "The Indian
 Appropriation Bill" is 50 cents. The price
 of "The Banner of Light" is 25 cents.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT, care should
 be taken to distinguish between editorial articles and
 communications. Communications should be addressed
 to the Editor, and should be accompanied by the name
 and address of the author. Editorial articles should
 be addressed to the Editor, and should be accompanied
 by the name and address of the author. All
 communications should be sent to the Editor,
 9 Montgomery Place, corner of Province Street,
 Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, APRIL 29, 1882.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 9 Montgomery Place, corner of Province
 Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 105 N. Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

LEAVE FOR THE EDITOR: COMMUNICATIONS
 SHOULD BE SENT TO THE EDITOR, 9 MONTGOMERY
 PLACE, CORNER OF PROVINCE STREET, BOSTON,
 MASS.

THE WORK OF SPIRITUALISM IS A GOOD AS THE
 UNIVERSITY. It is the highest of all the
 sciences, and it is the only one that is
 not based on the material world. It is the
 only one that is based on the spiritual world.
 It is the only one that is based on the
 truth of the human mind. It is the only
 one that is based on the truth of the
 human soul. It is the only one that is
 based on the truth of the human spirit.

The Pursuit of Truth.

It seems unaccountable that those who are
 sufficiently enlightened to see and acknowledge
 that truth is forever in a state of discovery,
 or as it is more commonly called, development,
 at the same time are so ready to denounce the
 discoverers for daring to disturb them in the
 complacency of their existing belief. Why such
 persons should not rather recognize the
 pursuers and discoverers of truth as the best friends
 of humanity, and welcome them as invaluable
 servants in the one great cause in which all
 thoughtful men are alike desirous to be thought
 engaged, is one of the mysteries of the human
 mind and heart which it is not easy either to
 analyze or understand. Even if the professed
 lovers of already discovered and accepted truth
 are opposed to disturb their present repose
 in what is secured by an attempt of their
 own to extend its boundaries, there would seem
 to be no same reason why they should oppose
 and denounce those who are willing to do the
 work for them.

The records of the advancement of truth,
 however, show nothing but a struggle with
 needless obstructions from beginning to end.
 It is persecution, or it is passion, inflamed by
 party or personal motives; or it is an abject
 hatred of everything that tends to break up in
 due time associations whose existence was intended
 to be but temporary at best; or it is the
 dead weight of a temper that is skeptical of all
 things that do not promise to return social
 consideration or money; some one or all of these
 obstacles, combining with other still, are con-
 tinually thrust in the path of those who are en-
 gaged in following truth by the many paths of
 whose existence it everywhere hints; and by a
 very considerable portion of the race, including
 even those who are accepted as the most en-
 lightened, though not endowed with the largest
 share of insight, the earnest and devoted seek-
 ers for truth are openly held in such detestation
 and scorn as would be a hard recompense
 even for professed enemies of all goodness and
 happiness on earth.

Now unless we admit that there is progress in
 the human perception and possession of truth,
 we may as well allow that there is no longer
 any life in the soul, and little or nothing worth
 the having in the world. It is very true that
 the body is first to be cared for and sustained,
 but it is chiefly that through the physical senses
 the spirit may acquire its needed discipline,
 and have its merited enjoyment from contact
 for a time with the world we inhabit. But it
 would be as sensible to say that the soil in which
 the plant is to grow, and from which it is to
 be picked up the varied elements which are to
 yield the painted flower and the melting fruit, is to
 have all our thought and care, and to produce
 such flowers and fruits as it chooses after it has
 been sufficiently fed. All things point to per-
 petual progress, not more from the tender
 blade to the full and ripe ear than from the
 early hints to the rich and rounded ideas. It is
 true that our life is physical, but not by any
 means to terminate physically. All exists and
 changes for the spirit's sake.

But though these ceaseless changes may seem
 at a nearer view to be those which run in a circle,
 the record for centuries, spiritually as well as
 materially, shows that it is a circle that is
 ever enlarging, and including a larger and
 wider scope of existence with its unfolded
 possibilities. The advancing mind is not able, if
 it would, to withdraw into the limitations of a
 faith that is only the declaration of authority.
 It is called skepticism, infidelity, and by many
 other unpleasant and spiteful names by the
 interested supporters of authority; but time is
 sure to drag even them along after the column
 before it is done with them, and they must
 often appease their disappointed dogmatism
 and vainly by being allowed to believe that
 they have made the new discoveries themselves.
 But no matter for the method, so that the
 thing itself be accomplished. Truth outlasts
 all things, and is the oldest of all things, even
 when we call it new because we happen to have
 just discovered it.

It has been a constant reflection with us, how
 much more good truth would do us if we did not
 have to pursue it through such an unending ar-
 my of obstacles. It is not yet an established fact
 that it is the best thing for mankind that what
 it loves well enough to pursue with tears and
 blood, with persecution and exile, it must at-
 tain only in that way. Opposition is doubtless
 good for discipline, checking impetuous enthusi-

asm, ballasting individual aspirations, restraining
 conceit, and compelling the attitude of humil-
 ity, which is the true work of the learner
 and the seeker. But once having fixed the les-
 son fast in the human mind, and the stern con-
 ditions of success in the pursuit of truth being
 well understood, would not a great deal of the
 present waste of the spirit be permanently
 avoided if the experience of the past were to
 furnish the basis of future action? Why is it
 not possible for at least one generation to practice
 on the advantages into which it can come into
 possession at once?

As we well know that what sufficed to serve
 past generations in mechanical aids will not
 answer the wants of the present one, so is it to
 be accepted that in the entire field of truth the
 scanty measure which was enough for other
 times is not a sufficient supply for this. There
 is no end of the boasting of the modern achieve-
 ments in material things. No one presumes to
 dispute the facts that are presented on that
 side. But in what concerns spiritual knowl-
 edge and progress we see the veriest sluggards
 and slothfuls, the most unintelligent and un-
 learned, barking forth denials and denunciations
 from open throats, as if, by some far-off
 dispensation of heaven, it had been specially
 given to them to see without looking, to know
 without searching, to limit and fix without
 comprehending anything of boundary, and to
 deal with the higher truths of infinity with a
 positiveness and freedom which they would
 never dare to exhibit in connection with the
 facts of material science, of which they cannot
 fail to know vastly more.

If, now, we could for once imagine the way
 clear and open for the pursuit of truth; if
 these needless and costly obstacles were re-
 moved by common consent; if it were no longer
 a mark of actual discredit in an age profess-
 ing to be hospitable to all truth, to be engaged
 in discovering what never comes to us without
 a painfully anxious search; and if one were re-
 spected as much as another so far as the arbitrary
 discrimination of truth-seekers and truth-
 holders is concerned, what changed conditions
 would instantly surround the advancement of
 all knowledge and the discovery of all truth,
 and what an undivided and indivisible fund of
 enjoyment would be the possession of progress-
 ing humanity. It does not seem that it ought to
 be so difficult to accomplish so simple a change
 in the conditions on which the most precious
 boon to the race is granted. Past experience
 should by this time have impressed its lessons
 so deeply on the human mind that no more such
 ought to be needed.

How far along, pray, has the race advanced,
 that placidly and without a visible disturbance
 of its self-respect listens to this reiterated call
 for toleration to the discoverers of truth and
 their new discoveries? Toleration in doing the
 one thing in which every hand, thought and
 wish should be an active helper; toleration in
 honest and earnest effort to bring into the light
 only that which is to benefit and bless the
 recipients; toleration in attempts to extend
 knowledge, to enlarge the grounds of faith, to
 bring into the arena of life fresher and larger
 and more numerous forces, elements, influ-
 ences and promises of happiness! What a satire
 on the lowness and poverty, the narrowness
 and littleness of our whole life is contained in
 the word! We hope the time is not beyond
 hail when this apologizing, and protesting, and
 begging for the right to have all of truth that
 belongs to us because it is within our reach,
 will be done away with, and the human spirit
 will not have to waste the best part of its earth-
 ly life in merely asserting its claim to enlarge-
 ment and growth.

Charles Darwin.

The men of the present generation have
 effected a great and radical change in the
 religious opinion of England and America as
 Charles Darwin, whose decease took place on
 the 19th inst. In 1859 he published his cele-
 brated work, "The Origin of the Species by
 Means of Natural Selection," which at once
 aroused the opposition of scientists and theo-
 logians; but the objections to the theories it ad-
 vanced gradually weakened, until they almost
 if not wholly disappeared among the most in-
 telligent classes of thinkers. Unknown to Mr.
 Darwin, Alfred R. Wallace had at the same
 time, by his own reasoning, or rather by being
 in an equally receptive condition to the inspira-
 tions of spiritual intelligences, reached the
 same conclusions; but Mr. Darwin, incidentally
 learning of this, stole a march on him, and ex-
 pedited his own presentation of his views to
 the world. A work complementary to the one
 mentioned was published by Mr. Darwin in
 1871, namely, "The Descent of Man and
 Selection in Relation to Sex," and from that date
 to the present has been the subject of discussion
 among some and ridicule among others, though
 its theory, like that of the previous volume,
 gradually came into favor, and is now adopted
 by many.

But Darwin's boldest stroke was his attack
 upon the infallibility of the Scripture account
 of the creation. In this he found an able
 co-worker in Theodore Parker, who in this
 country presented from the pulpit what Darwin
 threw from the study of the scientist in Europe
 as a bombshell of truth into the camp of the
 theologians. The two were, in fact, the pio-
 neers in directing the public to a rational con-
 sideration of the subject, and in convincing the
 people that they had a right to think and judge
 for themselves upon this as upon all other mat-
 ters. As might be expected in such an event,
 an excitement ensued. The clergy became in-
 dignant, and they, as their predecessors had
 done for centuries, opposed every indication
 of the advance of the people toward freedom
 of thought and an assurance of eternal pro-
 gression, reason to be thankful that Charles
 Darwin once lived in this world.

Mr. C. P. Longley takes occasion to in-
 form the many friends who have ordered his
 new spiritual music, noticed in the *Banner of
 Light* some time since, that its publication has
 been unavoidably delayed, but it will soon be
 ready, and will be fully advertised in these columns.

The National Woman's Suffrage Association
 of Massachusetts will hold a convention
 in Gray's Hall, South Boston, on Thursday,
 April 27th, with afternoon and evening sessions.

The Andover Affair.

According to the *Congregationalist*, which has
 assumed the championship in the matter of old
 Westminster Catechism theology as it has hitherto
 been taught at Andover, no action has yet
 been made public by the Board of Visitors upon
 the question of Dr. Newman Smyth's confirma-
 tion or rejection as Abbott professor of theo-
 logic in the seminary. It takes it for granted
 that President Seelye, of Amherst college, has
 had other things to think of since the sad burn-
 ing of the Walker Building belonging to the
 college, and that it is possible that still further
 delay may ensue. It feels sure, however, that
 "many good friends at once of Orthodoxy and
 of Andover are making fervent supplication that
 divine wisdom may shape the Visitors' result
 toward whatever conclusion Heaven may most
 approve." Of course Heaven comes in, like
 the gods of old Olympus in the field-fights
 around Troy, to take sides in this struggle be-
 tween Old Theology and Rationalism, and in
 the opinion of the *Congregationalist*, in favor of
 the former.

That much-excited champion of Orthodoxy,
 however, affects to sincerely deprecate the
 action of the Andover faculty in addressing the
 public on the matter through the press, saying
 that it illustrates the intensity more than the
 wisdom of their desire in the premises, and then
 illustrates its idea of justice and wisdom by
 proceeding (while the matter is confessedly
 under advisement) to give its own impression in
 very decided and to some it might appear un-
 complimentary terms.

Memorial Meeting in Newburyport.

On our eighth page will be found extracts
 from the comments made by the *Valley Visitor*,
 of the above named city, regarding the life, labors
 and decease of the late John T. Loring.
 Memorial services, were held in the Unitarian
 Church, in Newburyport, on the afternoon of
 Sunday, April 23d—Dr. John H. Currier, of
 Boston, officiating. Good singing by the Spir-
 itualist choir added its element of harmony to
 the interest of the solemn but—when viewed
 in the light of Spiritualism's bright revelations—
 triumphant occasion. An audience which
 packed the church to its fullest capacity at-
 tended to express the high appreciation in
 which Mr. Loring was held by his townsmen;
 and the services from introduction to close
 were appropriate, and calculated to make a
 lasting impression on all who were present.

In the evening Dr. Currier addressed the So-
 ciety of Spiritualists meeting regularly in New-
 buryport, at Grand Army Hall (on State street),
 his remarks calling forth marked evidences of
 approbation from an audience limited only by
 the size of the place of assembly. The follow-
 ing appreciative action has been taken by the
 friends there in reference to the sympathetic
 feeling expressed in this matter by the Unitarian
 congregation:

The Indian Appropriation Bill.

To which we have referred in terms of ap-
 probation in recent issues, still fails of passage,
 the difficulty being that the House conferees
 refuse to consent to the amendments making
 appropriations for educational purposes, which
 were added in the Senate. The amendment of
 Senator Hoar, appropriating \$250,000 for the
 education of Indian youth, which was passed
 by a strong vote in the Senate, is the one chief-
 ly in dispute. We trust, however, that the
 measure will yet pass Congress, as it is a step
 (though it might easily be made a longer one) in
 the direction of justice to the red man, which
 has thus far been so singularly delayed.

While efforts are being made from time
 to time in various quarters to bring disrepute
 upon the mediums for form-materialization, it
 is gratifying to learn, as we do from reliable
 sources, that these mediums are proving beyond
 doubt the reality of such manifestations. The
 sances the past winter at Mrs. Fay's and at
 Mrs. Pickering's residences in this city have
 been very successful and very convincing to
 highly respectable people who have attended
 them. The same has been the case with Mrs.
 Hull's sances at Mrs. Bigelow's, No. 3 Hancock
 street, for a long time previous to her leaving
 Boston, where we have met some of our best citi-
 zens, who are unanimous in pronouncing this
 lady a genuine medium. Now we have informa-
 tion from a reliable gentleman of Providence,
 R. I., that Mrs. Ross's sances for form-
 materialization are of the most convincing de-
 scription, and are attended by some of the best
 people in that city. We put on record these
 facts that our friends, especially in foreign
 lands, may know the truth in regard to this
 particular phase of mediumship, notwithstanding
 the thousand and one stories to the contrary
 that find their way into the public print.

Dr. W. L. Jack, of Haverhill, Mass., re-
 cognizes the message published in our columns
 a short time since from GRANVILLE RUGG, as
 coming from an old resident of that city, a
 business man well known there. He also de-
 sires to tender his sincere thanks to those
 friends who recently, quite unexpectedly to
 himself, made him a call and left with him
 many useful tokens of their appreciation of his
 services. The Doctor expects soon to visit
 Western Massachusetts, due notice of which
 will be given in the *Banner*.

Dr. Monck, the healer, has removed from
 205 East 36th street to 370 Lexington Avenue,
 New York, where he has ample accommoda-
 tion for patients from a distance desiring trans-
 ient or lengthened board. His office hours are
 from 12 to 5 P. M., Tuesdays, Thursdays and
 Saturdays, and at his Brooklyn office (38 Con-
 cord street) 12 to 6 P. M., Wednesdays and Fri-
 days. All letters must be sent to his new ad-
 dress.

At a meeting of a debating society con-
 nected with a religious society in Dorchester,
 W. G. Babcock explained and advocated the
 system of "Vocophy" founded by L. S. Rich-
 ards; after which a vote was unanimously
 passed conveying to Mr. Richards an assurance
 of their appreciation of the system and his book
 of instruction for those who desire to adopt it.
 The work referred to is for sale by Colby &
 Rich, 9 Montgomery Place, Boston.

Little Lords of Creation; or the Allopathic Czars.

Dr. R. C. Flower, of New York, who has a na-
 tional reputation both as a healer and lecturer,
 will deliver a lecture Wednesday evening, May
 3d, in Tremont Temple; subject, "Little Lords
 of Creation; or the Allopathic Czars." This
 lecture is the result of an effort on the part of
 a number of the leading citizens of Boston. It
 promises to be a great treat, and no one who
 knows Dr. Flower will have any doubt but that
 Allopathy and the Doctors' medical laws will
 be analyzed, criticised, and shown up in a most
 unenviable light. The *Philadelphia Times* says:
 "Dr. R. C. Flower" is emphatically the plumed
 knight of the rostrum, brilliant as a sun, keen
 as the lightning, winning, bold, sarcastic, witty
 and pathetic to a fault. Highly magnetic, he
 holds his audience in a spell, moving his hear-
 ers from the valleys of tears to the mirthful
 freaks of unmanageable laughter." The *Pitts-
 burgh Telegraph* says: "Dr. Flower has a won-
 derful psychological and magnetic control over
 his audience. His words stir his hearers like
 trumpets. By a word, gesture, or look, he can
 create most pronounced expressions and dem-
 onstrations of approval. He is earnest and apt,
 keen as a razor's edge, quick as the lightning,
 and frequently makes his hearers enthusiastically
 endorse him contrary to their judgment."
 Both in healing and as a lecturer, Dr. F. has a
 great reputation. It is said he has upwards of
 nineteen hundred patients in Boston, and with-
 in a radius of twelve miles of the city. Dr.
 Flower will handle this medical subject with-
 out gloves in his jocular and witty style. Let
 every liberal, Spiritualist or free thinker attend.
 Reserved seats may be had at the box office,
 Tremont Temple, and you cannot secure your
 tickets too soon if you would be sure of a seat.

The Message Department.

For the present week contains, as will be found
 on reference to our fourth page, a series of
 what may justly be termed addresses from
 various translated workers—Henry C. Wright,
 Laura Kendrick, Robert Anderson, et al.,—who
 on the 1st of March last took occasion to ex-
 press their views on the present status of af-
 fairs, and to urge the necessity of greater har-
 mony of feeling and unity of action among the
 Spiritualists of the country. What they have
 to say is indeed worthy of careful perusal and
 diligent reflection.

Decease of Two Prominent Workers.

Mrs. Mary Stearns, (familiarily known to the
 friends throughout New England as "Aunt Mary")—a faithful
 mother in our spiritual Israel—and Mrs. A. C. Per-
 kins, the active Vice President of the Ladies' Aid So-
 ciety of Boston, (of which organization Mrs. Stearns
 was also an energetic member,) passed to spirit-life,
 we are informed, within a few hours of each other,
 and beneath the same roof, on Monday, April 24th.
 The loss of their material presence will be severely felt
 in the Society for which they have labored so many years,
 and among the Spiritualists of Boston. Further refer-
 ence to their translation will be made hereafter.

In order to introduce "Mary Whitecher's
 Shaker Housekeeper," the best cook-book yet
 issued, the publishers, Weeks & Potter, 300
 Washington street, will this week distribute
 free, through local retail druggists, the entire
 first edition. Among its novel features may be
 mentioned dinners for every day of the week,
 how to cook and how to serve them, a chapter
 on etiquette, scores of cherished family receipts,
 contributed by prominent New England ladies,
 selections from noted chefs, some choice collec-
 tions of the Shakers, such as apple sauce, brown
 bread, etc., the whole making over two hundred
 of the most valuable receipts ever published in
 one book. To be had free of charge at any drug
 store.

In a letter from a valued Western corre-
 spondent we find the following paragraph:
 "I assure you I admire your public silence as to
 the recent strictures published in other quarters. I have
 no sympathy with fraud of any kind, but let us be
 sure of our condemnation as well as endorsement. Roll on,
 Mr. Editor, the ball of effluent work, in spite of vexatious
 storms and trials."

Another prominent worker gives expression
 to the following views in the premises:
 "Let me say that the cause in Michigan is moving
 on, and that the visit of your representative, Mr. C. B.
 Lynn, was productive of great good, turning thought
 to his own excellent lectures, the *Banner of Light*, the
 methods of the East (which are much needed here)
 and the necessity of harmonious work."

The *Opera Star*, of Indianapolis, Ind., re-
 fers to our representative, Cephas B. Lynn, who
 recently lectured in Dickson's *Opera House*,
 that city, on "Ingersoll and his Critics," as "a
 well known lecturer and journalist. As a speaker
 he has few equals on the platform." All
 which those who know Mr. Lynn will concede
 is, in the concrete, an indisputable fact.

A correspondent writes: "Mrs. Martha
 G. Foreman, after devoting the winter in Buf-
 falo to her work as an inspirational and psy-
 chometric writer, has returned to her home in
 Le Roy, N. Y., where she can be addressed
 until further notice by those wishing psycho-
 metric delineations of character, advice, or
 messages from spirit-friends."

A meeting was held at the Unitarian
 Chapel, Malden, Mass., on Sunday afternoon,
 April 23d, under the auspices of the Institute of
 Heredity. Mr. Parker Pillsbury made a short
 address, and arrangements were formed for lec-
 tures by the same gentleman.

Ralph Waldo Emerson is, at time of writ-
 ing, confined to his home in Concord, Mass., by
 a dangerous attack of pneumonia. His friends,
 in view of his advanced age, have grave appre-
 hensions of his result.

By reference to his card in another col-
 umn, it will be seen that the address of Dr. J.
 V. MANSFIELD, the "Spirit Postmaster," is
 now 100 West 56th street, New York City.

W. W. Robbins, Milford, N. H., will please
 accept thanks for a box of the fragrant trailing
 arbutus for our Free Circle-Room table.

Mrs. Clara R. Dearborn, aged fifty-one,
 died in South Boston the 22d inst.

Mrs. A. P. M. Davis, a medium will known at
 the South, who with her two mediumistic boys
 has been sojourning in Florida, has returned to her home
 in Birmingham, Ala. A correspondent informing us
 of this, states that Mrs. Davis is quite sick, and asks
 that good healing mediums would request their con-
 trols to do what they can in aid of her recovery to
 health and usefulness.

J. G. Murray, Secretary, writes: "The Spir-
 itualists Society of Lockport, N. Y., will hold a two days'
 meeting, Saturday and Sunday, May 13th and 14th.
 Mr. O. P. Kellogg, of Ohio, and other speakers will
 be present."

BRIEF PARAGRAPHS.

There is to be a corn in cotton, while corn is cor-
 nered in elevators. *Christian* s-p-e-c-u-l-a-t-i-o-n-i Poor
 people suffer in consequence. Beef is cheaper in Lon-
 don than it is in Boston. S-p-e-c-u-l-a-t-i-o-n-i Chris!

A Darlington, Eng., despatch dated April 19th,
 states that fifteen persons have been killed by a col-
 liery explosion at West Stanley.

High Winds.—Advices from Independence, Mo.,
 April 20th, set forth that a terrific cyclone swept
 over Brownsville, Saline County, Mo., at 4:20 o'clock
 Monday afternoon. The entire business portion of
 the town was demolished, seven persons killed and
 between twenty and thirty others badly injured. The
 storm came from the southwest. A storm on the 19th
 also did considerable damage near Mt. Vernon, Pa.
 Five houses were blown down and others damaged.
 One woman was killed and six others injured. A cy-
 clone swept over Monticello, Louisiana, on Saturday
 afternoon, April 23d, completely demolishing the town;
 only three buildings were left standing, fifteen persons
 were killed, and thirty were seriously injured. Por-
 tions of Georgia, North Carolina and Alabama were
 visited by a terrific hurricane on the same day, and a
 number of people were killed.

"The best test of a restaurant," says the *Whitehall
 Review*, "is the number, not of its diners, but of its
 habits." This test can be safely applied to the City
 Hall Avenue Dining Rooms, Boston.

Five squares of buildings were burned at Lake City,
 Minnesota, on Saturday, April 23d, the property loss
 amounting to \$100,000. Sixty buildings were burned
 in Depere, Wisconsin, on the 23d—loss aggregating
 \$125,000.

The city of Washington, D. C. was treated to a
 snowstorm on Sunday last, and at one time in the
 afternoon the snow was two inches deep in the
 streets. How did you like it, "Dr." B.?

Dr. George G. Kennedy, of the Boston Highlands,
 sailed for Europe in the *Seythia* on Wednesday last
 week, accompanied by his wife and four children. He
 will meet his father, Dr. Donald Kennedy, in London,
 take a run with him over to Scotland, when he will join
 his invalid mother in France, and spend the summer
 with her, while his father will sail for this country, ar-
 riving here about the middle of June.

Canadian statesmen aver that the tie which binds
 the Dominion to Great Britain is very weak.

DOCTORS' SQUABBLES.—There is trouble in the
 medical department of the university of the city of
 New York. Seven professors have resigned their
 chairs, and there is a strong probability that the re-
 signations will be accepted.

A shocking disaster occurred in Florida, April 24th,
 in consequence of the burning of the steamer *City of
 Sanford*. Nine persons are known to have perished,
 some of them having been burned to a crisp.

In Congress bills have been passed for the allot-
 ments of lands in severalty to Indians on the various
 reservations.

It is said that the Lawrence Pacific Mills Corpora-
 tion, which pays its superintendent \$25,000 a year
 salary, cannot afford its operatives over 55 cents a day,
 while for years it has divided among its stockholders
 20 per cent. per annum. Comment is unnecessary.

Coarse and vulgar expressions render transparent
 the animus of their utterers:
 "Though the mills of the gods grind slowly,
 Yet they grind exceeding small."

The United States steamer *Hodgers*, searching for
 the *Jennett* survivors, has been burned and sunk
 near Cape Serdze, in Siberia. The officers and crew
 —thirty-six in number—were saved, and were at last
 accounted at Tiapuka.

MacLain, who attempted to assassinate Queen Vic-
 toria, has been acquitted on the ground of insanity.
 So has been every man who has attempted her life.
 The English will not admit that any sane man would
 lift his hand against her.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by
 Tuesday morning to insure insertion the same week.)

Mrs. E. C. Woodruff, of South Haven, Mich., will an-
 swer calls to lecture.

Hon. E. H. Green, 309 Longworth street, Cincinnati,
 is an able speaker. He should be called into active
 service on the rostrum.

Mrs. S. Diek lectured in Peabody, Mass., Sunday,
 April 16th, to appreciative audiences. Address care
Banner of Light.

J. Frank Baxter will give his closing lectures for the
 Brooklyn Spiritual Fraternity, Sunday, April 30th, at
 3 and 7:45 P. M., in the Brooklyn Institute. This will
 be the last opportunity to hear him in Brooklyn for
 many months.

Hon. Wm. Colt will lecture for the Brooklyn Frater-
 nity at the Institute, Friday evening, April 28th. Sub-
 ject: "Spirit Obsession."

Mrs. H. M. Rathbun of New York City will lecture
 for Brooklyn Fraternity, Friday

Pearls.

As the County of Grafton, I think without doubt that there are one hundred Spiritualists there. There are printed within its limits the *Gradual Co. Journal* at the County seat in Hibernia; the *St. Louis Herald* at St. Louis. The first is opposed, and perhaps the latter is not.

pose Spiritualism but the *North Western Tribune*. The editor of that paper religiously is quite liberal. As to the County of Grafton, I think without doubt that there are one hundred Spiritualists there. There are printed within its limits the *Gradual Co. Journal* at the County seat in Hibernia; the *St. Louis Herald* at St. Louis. The first is opposed, and perhaps the latter is not.

who openly acknowledge their belief in modern spirit-communication in this township I estimate at about forty. We have lectures only occasionally. When friends from adjoining townships meet with us we have an audience of a hundred or more.

levers is, he says, matched by an equal languor on the part of the church-members—the ministers finding it hard work to keep—even at the smallest expense to the worshippers—the creedal machinery in motion.

the soul and the body; and though the four or five dozen persons composing this delegation were lively and musical on their way home, as young people are apt to be; and though, strictly speaking, this delegation bordered on or passed beyond the nature, it showed that we are, after all, but children of a larger growth; and it may be said of Spiritualists as a general thing, from the hopefulness of their belief, that with them spring and summer linger in the lap of autumn.

The Tenth U. S. Census.

Answers to the Request Made for Statistics of Spiritualism.

Answers to the Request Made for Statistics of Spiritualism. I have had a thorough talk with a hall; had Lycium every Sunday, and every two weeks a social; but the fire fiend burnt nearly all save a few books and papers which my husband got out before the building was consumed.

OHIO.

NEW PHILADELPHIA.—C. H. Mathews reports the following as the names of avowed Spiritualists in this place: John I. Smith, Mrs. John I. Smith, A. Bates, Peter W. Hill, Miss Elizabeth Hill, Mrs. Mary Hill, Mrs. Alexander, Dr. G. L. Finkler, C. H. Mathews, Mrs. Mathews—total, 10. Newspaper favoring Spiritualism: *The New Philadelphia Democrat*; newspapers opposing Spiritualism: *The Tinsler Advocate*, and six others assault the cause occasionally. There is no Spiritualist organization in Tinsler County. There are no mediums in New Philadelphia, and no circles held.

ARKANSAS.

ARKANSAS.—E. C. White writes: "We have no organization in this, but in looking the matter over I find there are thirty-five persons who are willing to be numbered among the Spiritualists—one of those only belonging to the church."

STONEHAM (MASS.) LADIES' AID SOCIETY.

Stoneham (Mass.) Ladies' Aid Society. In Stoneham, which is a wide-awake little town, some ten miles out, on the Boston and Maine Railroad, or rather two miles from its station, and reached by horse cars, a Ladies' Aid Society has been started by the Spiritualists, who are quite numerous there; its features are like its namesake, or parent society, in Boston. The society is less than a year old, but is evidently a very healthy child, and full of vigor, vitality and promise.

TRANSLATED.

Translated. Charles H. Brown passed to Higher Life from Saratoga Springs, N. Y., Feb. 22d. The deceased was one of the most active, energetic business men in that place. In 1857 he met with an accident which paralyzed his lower limbs, and left him an apparently helpless invalid. He was obliged to be placed in a wheel-chair, and in this condition, as a Jeweler, in waiting upon his customers was as active as most men are with the full use of their limbs. The *Saratoga Sentinel* speaks of him in the following strain: "Last October he went to New York for medical treatment, returning early in November. It is stated that he derived some benefit as the result of his trip. Considering his severe infirmities, he enjoyed comparatively fair health up to Wednesday night, when the fatal pneumonia marked him as one of its victims. Mr. Brown was a remarkable man in many respects. Burdened with affliction and suffering, and never free from pain, his face always bore a pleasant smile, and he ever had a cheerful word for the many who met him. He possessed remarkable business tact and talent, and never lost confidence in his ability to carry out any business enterprise that offered. Clear-headed and far-seeing, his mental endowments were the surprise and admiration of all our citizens. Within the past ten years he had, by fire alone, met with reverses enough to topple the reason of almost any ordinary mortal, but he bore these afflictions, besides his bodily infirmities and suffering, with a stoical heroism worthy of praise. During the long years that he has been an invalid he has necessarily required the undivided attention of his wife and daughter, who proved themselves ever faithful to the husband and father. His often opportunities for investigation of the strange phenomena of Spiritualism and the consistency and beauty of its teachings, and the marvellously wonderful and inspiring new truth, led Mr. Brown, through many years, at much personal disadvantage, to wholly espouse and persistently adhere to his assured faith as a Spiritualist. "Now don't let there be any mistake," said he, on his deathbed; "I am dying firmly in the belief in which I have lived." And in this faith he passed peacefully away from the fleeting scenes and experiences of earth and entered upon the fuller and firmer realities of spirit-life."

Ague, biliousness, drowsiness, jaundice and rheumatism, Hop Bitters removes easily.

Form-Materializations.

Materializations in New York State.

To the Editor of the Banner of Light:

Through the kindness of my friends, Mr. and Mrs. Louis, of Hannibal, I had the pleasure of attending three sances for materializations at their residence, Mrs. Annie Daniels, of Mexico, N. Y., being the medium. I will not undertake to give an account of but a few of the manifestations, although they were all grand and beautiful; the number of spirits manifesting being about twelve at each sance, in addition to the controls. The company were seated in the front parlor, while in the rear parlor, separated from the front by curtains, was Mrs. Daniels. After vocal and instrumental music by Mr. Daniels and others, a form, a young lady, came from behind the curtains, and was recognized by Mr. Louis, the light at the time being sufficient to ascertain the time by a watch. The mother of Mrs. Louis, who, a few years previous to passing to spirit-life, through an accident dislocated a hip, which lamed her the remainder of her mortal life, came to them limping, and attired as in former times; exhibiting her well-known features and characteristics in an unmistakable manner. She embraced and kissed her relatives, and was fully identified by them. The spirit daughter of Mr. B. Gifford, Esq., of Hannibal, came to her father and brother. She patted them upon their heads, and seemed to be invoking blessings upon them. The father asked if it was Sophia, calling her by name. Instead of answering she exhibited her face and features for identification. The father exclaimed, "It is Sophia!" upon which she manifested much satisfaction. She made an effort to speak, and said, as she lovingly patted her father upon the head with her left hand, "Father! father!" and then with her right hand patting her brother, "Brother! brother!" loud enough to be heard by all in the room.

A beautifully materialized spirit came out, and went to the head of the circle, in search of her friends, and soon found them in the persons of Mr. and Mrs. Elijah Chapman, of Granby, who recognized their daughter Ellen. The spirit-wife of Mr. Gifford, who passed on thirty years ago, came to her husband and son, and manifested much affection. My dear and only daughter, who passed on over six years ago, came to me and my eldest son, and manifested her love by kissing and caressing us. Can any reasonable person say that myself and son may have been mistaken or deceived; that I cannot always depend upon my senses? Some may say I am too credulous, believe things without sufficient evidence; but the difficulty seems to consist in a lack of charity or confidence in those who doubt, some people having no confidence in the judgment, knowledge or honor of others.

Mr. J. B. Fayette, a resident of Oswego, a gentleman above reproach, and a spirit-artist of some notoriety, attends the sances of late. He seats himself about two feet outside the curtain, and a little one side, partly facing the circle, remaining perfectly passive. As the materialized forms come out, each (except the guides,) offers a hand and arm to Mr. F. for assistance to go to their friends and back to the curtains. He seems to be the proper person for that purpose, as his mediumistic qualities afford strength to the materialized form. A fine feature of these sances are the manifestations of two Oriental spirits, said to be of Mr. Fayette's band. They are named Sarah and Sadie. Sarah materializes and dematerializes at each sance in full view of all. At first is seen about two feet from the curtain a small white spot, that increases gradually in height and size until it attains the form and height of a tall person, dark complexioned, and dressed in Oriental costume. She makes some motions, and in a short time begins to sink, as it were, into the floor in front of all, and at last entirely disappears. Sadie generally comes and makes her obeisance to Mr. Fayette, then faces the circle and gives a salutation to all. The most wonderful display of spirit-power is seen in the manifestations of one of the medium's guides. A history of the manifestations and doings of one of the medium's guides for about three years past would be truly marvelous. She says her name was Aragretia Cohenstein; but that the spirits call her "Greetie," because she assists them to come and greet their friends. She talks in a loud whisper, for the reason that if she talks aloud she "squalls," which I think is so, as she spoke aloud at one time to Mr. Fayette for the purpose of our hearing her voice, which did sound very strange. Although she sings two or three short pieces beautifully, accompanied with the violin, it is noticeable that when she raises her voice there is a weakness, probably owing to imperfect organization of the vocal organs. She says she will be fifteen years old next Christmas, and has been in spirit-life nine years. She is rather small for one of her age, square shouldered, well formed, very bright and intelligent, and a great talker, ready and willing to answer all proper questions, and to impart such knowledge as she can.

At the second sance there were about forty people present; the conditions not as good as at the previous sance, the medium being unwell; the consequence was, there were as many manifestations as on the previous evening, but they were not as strong; those who appeared were unable to bear as much light, and upon opening the curtains were obliged to step back, for the purpose of obtaining more vitality or strength. Notwithstanding these obstacles to success, all who came out to greet their friends yet in the mortal form were fully identified. Near the close of the sance, Sadie, one of the Orientals, came, made her salutations, and walked behind the curtains to a table standing in the room, upon which was placed some paper and a pencil for the spirits to write upon, as they sometimes do. In a moment she returned with paper and pencil, wrote, handed the writing to Mr. Fayette, then stepped behind the curtains and was seen no more that night. Greetie came and entertained the people, to their great satisfaction and delight, and then retired, and the sance was ended.

The third sance was attended by about thirty persons, and the conditions were extremely harmonious. The first spirit who appeared was one of the medium's controls. She came into the circle on a run, as she often does, for the purpose, as it is said, of trying to frighten some of the sitters, it seeming to greatly please her if she succeeds. She was smiling and very pleasant; walked round the circle, looking into the faces of all, and approaching a lady sitting in front of me, commenced making passes around her head, finishing by rotating her hands around each other much swifter than I could possibly have done, creating a current of air that came into my face with considerable force. How she knew of the lady's headache was a mystery, as the lady had not mentioned

the fact previous to this effort of the spirit to relieve her. My two youngest children were near me; she put her hand upon the head and face of each, saying, "Poose, Poose," meaning pouspouse. Her dress was of a light color, quite short, and she wore on her feet what looked like buckskin moccasins. She claimed to have belonged to the Ponca Nation, was unable to tell her age at the time of passing from earth, but when asked how long she had been in the spirit-world, said, "Moons, moons and moons." Her name is "Wyoma," and she is as unlike the medium as one can possibly be.

Grandma Cole came again to her daughter, Mrs. Louis, and to the rest of the family, looking as natural as a person in mortal life. She kissed and embraced them, and heartily manifested her love for them. Who can say that this family were victims of fraud, were deceived, that the daughter and son-in-law were mistaken, or unqualified to decide the identity of their mother after she had lived with them for years, and passed to the higher life while under their care?

A beautiful spirit, the first wife of Mr. Walter Sanders, of Hannibal, came to him beautifully attired in snow-white costume, embraced him, kissed him, and manifested much affection. He was much affected by the angelic presence. After she had expressed her love for her earth-life companion, she retired toward the curtains and faced the circle, her beautiful face beaming with an angelic smile, as looking upward she seemed to be invoking heavenly blessings upon all present.

As I sat meditating upon the glorious scenes transpiring in our midst, and upon our nearness to the heavenly gates, I noticed in a female spirit-form as she came in front of me, a peculiarity of style of doing up the hair upon the back of the head. She was dressed in pure white garments; turning to the left she advanced toward me, those sitting in front making room for her to get as near me as possible. I rose and asked if she was my spirit-wife; instead of answering she exhibited her face and features. I involuntarily exclaimed, "It is!" upon which recognition she manifested great pleasure. It was truly a glorious meeting. She was then obliged to retire for the purpose of obtaining strength, but soon returned, and approaching her two children caressed and kissed them. I asked if she could speak to them. She made an effort, and succeeded in saying, as she lovingly patted the youngest upon the head with her right hand: "My boy, my boy!" She then patted the eldest in the same manner with her left hand, saying the same, and after kissing us again turned and passed quickly from sight.

My sons fully recognized the spirit as their mother. She has been in spirit-life over two and a half years. She appeared to us in health, her hair being dressed in the peculiar manner she always wore it in mortal life; in fact her general looks and appearance were about what they were when with us in earthly form.

The spirit wife of Mr. B. Gifford came again. Mr. G. was not present, but his son was. She went to her son, and manifested much love and affection toward him, and he conversed with her, she answering him by motions of the head.

Next came the Orientals. Sarah materialized and dematerialized in full view of all; Sadie manifested in her usual manner. There is a marked difference in the looks and appearance of these two spirit people. Sarah is larger, taller, and not as fine-featured as Sadie. They are, without doubt, what they claim to be—former residents of this earth, but for many years inhabitants of spirit realms. Greetie came, as she always does, before the closing of the sance, and manifested her marvelous and fascinating powers. The manifestations at this sance were grand and beautiful beyond description, owing to the harmonious conditions. The light was sufficient to see and identify any person in the room. ALMON MAHANNAIL, North Hannibal, N. Y.

Free Thought. BRO. HAZARD'S CRITICISMS. To the Editor of the Banner of Light: My venerable friend Hazard thinks I "evaded" the force of his query in my reply of April 1st, and labors to make it appear that I was in some way responsible for placing Mrs. Reynolds in a condition to be used by evil spirits, even though I was not present at her sances, and know nothing of them. His mistake lies in attempting to identify me with other parties, whom he styles "of like ilk, or some other ilk" (whatever that may mean), and who, he thinks, were seeking to "entrap" Mrs. R. If this were a matter of the least interest or concern to your readers or the public, I could show at length that he has been either misinformed or has quite misapprehended the facts in the case, so far as I was concerned. Suffice it to say that I had no knowledge of, or sympathy with, or part in, any attempt to "entrap" Mrs. Reynolds, but on the contrary, exerted myself, to my own severe cost, to defend her from what I deemed injustice.

It is true that, influenced by what at the time seemed overwhelming evidence of fraud on her part, and being unexpectedly called upon to speak on the subject in a public meeting, I gave utterance, on one occasion, to a severe condemnation of Mrs. R.; but finding evidence, a few days later, that I had probably been misled, I took the earliest opportunity to atone for the injustice done her, by frankly stating the change in my opinions and the reasons for it as publicly as I had expressed the condemnation; and the same has since been published in the Banner of Light of April 8th (my own journal, The Two Worlds, having been discontinued). I do not see what more any reasonable person can ask of me.

Mr. Hazard says of myself: "I considered his presence damaging in a materializing sance, and still shall consider it so until he has the manliness to come out and announce a change in his estimate of form-materialization." I am not aware of ever having expressed or entertained any "estimate of form-materialization," other than that I regard it, when real, as a most wonderful, interesting, beautiful, and exceedingly desirable phase of spirit-manifestation—the crowning demonstration of Modern Spiritualism. What "change" my venerable brother would have me make in this estimate, in order to render my presence safe in a materializing sance, or what he imagines I am withholding in an unmanly way, I am unable to conjecture. I can but think he is in some way the victim of misinformation or hallucination in regard to Yours for the truth, A. E. NEWTON, Arlington, Mass.

Study Hop Bitters Book, use the medicine, and you will be wise, healthy and happy.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLET WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS," The Rocky Mountain News, Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

New Books.

STRANGE VISITORS:

A SERIES OF ORIGINAL PAPERS, EMBRACING Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative and Prophecy.

BY THE SPIRITS OF Irving, Willis, Thackeray, Brontë, Richter, Byron, Humboldt, Heine, Byron, Keats, Shelley, and others who dwell in the Spirit-World.

BY MRS. SUSAN G. HOIN. Among the essays contained in it may be found: Preexistence and Prophecy, Life and Marriage in the Spirit-World, Earthquakes, Causes of Insanity, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting, etc., etc., etc. Cloth, beveled boards, 12mo., postage 10 cents. For sale by COLBY & RICH.

OCCULTISM, SPIRITISM, MATERIALISM.

DEMONSTRATED BY

The Logic of Facts:

Showing Disembodied Man and Spirit Phases. Also, the Immediate Condition Affecting Man After Death.

Things of the Most Interest for Man to Know.

BY ALMIRA KIDD.

Author of "The Laws of Karma," etc.

The author says, in the preface to this work: "I have endeavored to observe impartially and straightforwardly in the narration of these things, and to avoid all vagueness and hypothesis." Price \$1.00, postage free. For sale by COLBY & RICH.

THE SPIRIT-WORLD:

ITS INHABITANTS, NATURE, AND PHILOSOPHY

BY EUGENE CROWELL, M.D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism."

The author, in his Introduction, says: "The problems of the ages have been raised. What are they? Where are they? Why are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all bound, and of which even a little knowledge may be of service in preparing us for our introduction to it." Cloth, 12mo., Price \$1.25, postage 10 cents. For sale by COLBY & RICH.

EATING TO LIVE.

THE DIET CURE:

An Essay on the Relations of Food and Drink to Health, Disease and Cure.

BY T. L. NICHOLS, M. D.

The work treats on the following subjects: Health, Food, Water, of the Blood, The Natural Food of Man, Disease, Prevention, and Cure, The Question of Quantity, The Question of Quality, Principles of the Diet Cure, Medical Opinions on the Diet Cure, of Diet in Acute, Chronic, and Nervous Diseases, and of Diet in Obesity. Vis Medicatrix Nature, The Diet Cure in Various Diseases, The Water Cure, Waste of Life, The Life of the Race, The Popular Question, Sources of Illustrations, Air and Exercise, of Psychic Force, National Health and Wealth, Personal Advice. Cloth, 16mo., Price 50 cents, postage 5 cents. For sale by COLBY & RICH.

WHY WE LIVE.

BY SUMMERDALE.

This is a book that Spiritualists and others will read with pleasure and profit. Written in the style of the "Philosophy of Religion" of John Bunyan, it possesses the peculiar charm of that work, with added interest and value from its treatment of higher states of being. It describes glowingly the beauties of the future life, its mansions of abode and temples of worship, its fruitful groves, fragrant gardens, green valleys and crystal waters; portrays the happiness of families reuniting, and the never-ending bliss of those who after a weary pilgrimage on earth, fall by the wayside, almost disheartened, and awakened to the enjoyment of rest in a life that is immortal. Price 50 cents. For sale by COLBY & RICH.

Buddhism and Christianity

FACE TO FACE;

Or, An Oral Discussion between the Rev. Mignettwante, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Panvura, Ceylon, with an Introduction and Annotations

BY J. M. PEBBLES, M. D.

Paper, 60 pages. Price 25 cents, postage free. For sale by COLBY & RICH.

REASON AND REVELATION.

A DISCOURSE.

BY HENRY KIDDLE.

This eloquent and scholarly plea in behalf of mental freedom, will attract the studious attention of all friends of civil and religious liberty, and is published in pamphlet form at a low price, in compliance with the desire of many who have read it and wish to give it a wide circulation. Paper, Price 5 cents. For sale by COLBY & RICH.

A Manual of the Antiquity of Man.

BY J. P. MACLEAN.

The author's object has been to give an outline of the subject sufficient to afford a reasonable acquaintance with the facts connected with the science to which he has devoted his life, but cannot pursue it further, and to serve as a manual for those who intend to become more proficient in the work. It is freely illustrated, and contains a fine likeness of Prof. H. Huxley. Cloth, 16mo., postage free. For sale by COLBY & RICH.

Beyond the Veil.

A very neat and entertaining volume, giving beautiful descriptions of life, occupations, etc., in the spirit-world. Dictated by the spirit of P. B. Randolph, through the mediumship of Mrs. Frances H. McDougall and Mrs. Lura Hutchinson, of California. As the copies of this work sent us are sold solely for the benefit of Mr. Randolph's daughter, there will be no discount in the retail price. Cloth, with a steel-plate engraving of Dr. Randolph, 16mo., postage free. For sale by COLBY & RICH.

IF, THEN, AND WHEN,

From the Doctrines of the Church.

BY WARREN SUMNER BARLOW, Author of "The Voice," and other Poems.

"All who have read the author's 'The Voice of Nature,' 'The Voice of a People,' 'The Voice of Superstition,' and 'The Voice of Prayer,' will find this poem just suited to the times." Price 10 cents. For sale by the Publishers, COLBY & RICH.

A Brief History of the American Revolution.

Written by Thomas Paine while he was at the head of the American army with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1783. Paper, 10 cents, postage free. For sale by COLBY & RICH.

New Books.

WORKS ON HEALTH.

THE MENTAL CURE.

BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, and the Influence of the Body on the Mind. The Psychological Method of Treatment, 364 pp. The work has received the endorsement of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the philosophical basis for how to cure and ward off and eradicate disease without medicine. Cloth, \$1.50, postage 10 cents. For sale by COLBY & RICH.

MENTAL MEDICINE.

A Theoretical and Practical Treatise on Medical Psychology.

BY REV. W. F. EVANS.

One of the best, clearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. The clear-sighted author has realized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling patients to be their own family physician. Cloth, 1.25, postage 10 cents. For sale by COLBY & RICH.

SOUL AND BODY;

Or, The Spiritual Science of Health and Disease.

BY REV. W. F. EVANS.

This is a work of deep and genuine inspiration. Disease traced to its seminal principle—Spiritual influences and forces the appropriate remedy. The fundamental principle of the cure wrought by Jesus, and how we can do the same. The influence of the spiritual world on Health and Disease. The Philosophy of spiritual healing. How to obtain one's converse with spirits and angels. The Psychology of Faith and Prayer. Cloth, 1.00, postage 5 cents. For sale by COLBY & RICH.

THE VITAL MAGNETIC CURE.

BY A MAGNETIC PHYSICIAN.

The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Chronic Diseases, and all other ailments. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are so powerful and compact, and so easy to apply. In a perfectly intelligible form, of the virtue of the magnetic forces in individuals, and the many modes in which they are applied to the cure of disease. It contains some practical suggestions on healing the sick, from the pen of a well-known doctor of divinity, the late Rev. Elihu Phelps; also an essay that was written by and through his son while entranced. Cloth, \$1.00, (former price \$1.25), postage 10 cents. For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE.

BY A MAGNETIC PHYSICIAN.

The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of exponents, 270 pp. and contains the following chapters: Profound, D. D., and others in opposition to Spiritualism; Normal, Inspirational and Trance Speakers and Writers in favor of Spiritualism; The Science of Nature; The Philosophy of the death and the life of the race; spirit in happiness, also proves an antidote to "Free Love."—Jan. 38 pp. Price 50 cents, postage 10 cents. For sale by COLBY & RICH.

THE DIVINE LAW OF CURE.

BY W. F. EVANS.

This treatise is the result of the author's last six years of careful research, and makes it appear as if a new science had been discovered at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to reach a good health as well as those who are already ill, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to the healing power of Nature. It contains a full and complete description of the divine law of cure, and the subtle forces that are in the universe. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

Two Important Works from Australia.

SPIRITUAL PHILOSOPHY:

COMPRISING

Wise Words from an Exalted Spirit Intelligence known when on Earth by the name of SWENEDENBORG.

Also, Practical Teachings from a Swedish Pastor.

The teachings contained in this volume are presented to the thoughtful reader in the hope that they may assist the spiritual growth of all aspiring souls, and awaken in many minds a consideration of the possibilities of their higher and spiritual nature. Cloth, pp. 360, Price 75 cents; postage free.

Thoughts on the Life of Jesus.

The author says: "We propose to lay before our readers such thoughts of thought as may help some, we trust many, of our fellow-men in the pathway of a wise, loving and happy life. It is not our aim to give them the power to live more effectively, and thus to anticipate beyond the range of earth-life a brighter, more useful, and a happier career." Cloth, pp. 95, Price 50 cents; postage free.

Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED.

A letter to the Edwards Congregational Church, Boston, 1853, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Organized Infidelity. Pamphlet, 72 pages, 25 cents; postage 2 cents.

ANSWER TO CHARGES

preferred by the Church, with Account of Trial. Pamphlet, 29 pages, 15 cents.

LESSONS FOR CHILDREN,

on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3 cents.

THE BETTER WAY,

An Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, 48 pages, 25 cents.

PRE-NATAL CULTURE,

being Suggestions to Parents, especially Mothers, relative to Methods of Moulding the Tendencies of Offspring before Birth. Pamphlet, 67 pages, 25 cents.

THE MODERN BETHESDA,

Or, The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. B. NEWTON, Healer, with a fine Portrait. Also containing an account of the author's conversion to Spiritualism, and a full and complete description of the sources of Healing Power, the History and Conditions of its Exercise, etc. Cloth, 322 pages, octavo, \$2.00. For sale by COLBY & RICH.

SEVENTH EDITION.

SEERS OF THE AGES.

Ancient, Medieval and Modern Spiritualism.

BY J. M. PEBBLES.

This volume, of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Persia, Syria, Persia, Greece, Rome, down to Christ's time, treating of the MYSTIC JESUS; CHURCHIAL JESUS; NATURAL JESUS. How begotten? Where was he from twelve to thirty? What was he? MODERN SPIRITUALISM. The wave commencing in Rochester. Its present Afloat: Admissions from the Press in its favor. The "Feetmen" of Spiritualism. The "Feetmen" of Truth from the Clergy: Beecher, Chapin, Hopworth, etc. ITS DOCTRINES SYSTEMATIZED. What Spiritualism believes concerning God, the Human Soul, the Ghost, Heliopolis, Faith, Repentance, Inspiration, Heaven, Evil Spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Growth and Development of the Spiritual Movement. Bound in beveled boards, Price \$2.00, postage 12 cents. For sale by COLBY & RICH.

MUSCLE-BEATING;

Or, Active and Passive Home Gymnastics, for Health and Unhealthy People.

By C. KLEMM, Manager of the Gymnastic Institution in Riga, with ten Illustrations.

This book contains the following interesting chapters: Introduction—Historical Review—Value of Muscle-Beating as an Instructor—Gymnastic—Directions for the Special Use of Muscle-Beating—The Muscle-Beater—Cold Hands and Feet, Morbid Concentrations—Excessive Fatigue—Muscular Debility—The Weakness and Life of the Divine and Spiritual—Neuragic Headache—Vertigo—Loss of Hair—Muscular Curvature of the Spine—Muscle-Beating as a Means of Sustaining the Health—Summary of Directions for the Use of Muscle-Beating. The work is a novelty, and very suggestive. It would not wonder if it would prove a valuable addition to the numerous modes of exercise, especially for chronic invalids and sedentary persons. Price 50 cents. For sale by COLBY & RICH.

SAKYA BUDDHA:

A Verified, Annotated Narrative of his Life and Teachings, with a full and complete description of the Dhammapadam, or Buddhist Canon. By E. D. ROOT, an American Buddhist.

Prof. J. L. Cook says of this work: "Your descriptive poem is as smooth as a soap bubble, and as Byron, sympathetic and poetical, and as good as any thing I have ever read. Every line is comprehensive, elevating and inspiring, lifting and holding up the reader above the material and sensual world, and into the life of the divine and spiritual, and breathing the spirit of 'Peace on earth and good-will to men.' Never have I read a poem before so full of appropriate and beautiful imagery, and so full of spiritual truth, both as to thoughts, inspirations and language, a *muzum in parvo* poem. Price 10 cents. For sale by COLBY & RICH.

New Books.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Little Marvel Workers," "Natty, a Spirit," "Memorials, Spiritualism, Witchcraft and Materialism," "Angels and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft (the word "today's" superstitious phenomena are the same) and found also that intervening Witchcraft materialisms, lacking or shifting to-day's light, left unimpaired, or but slightly dimmed, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric horrors they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft has its origin, and to which Salem Witchcraft is due,) in this interesting and instructive work has done much to dispense the dark cloud which has long hung over our forefathers, and not a little that exhibits egregious shortcomings and misdeeds of the Puritans, Hutchinson, Upham and others who follow their lead. The work is worthy of general perusal.

CONTENTS.

PREFACE. References, Explanatory Note—Definitions, MATTER AND CAUSE.

CURTIS MATHIEU, ROBERT CALF, THOMAS HUTCHINSON, W. T. PHIPPS, MARGARET JONES, Whitlough's Account of her, etc., ANN HUBBINS, Hutchinson's Account of Ann, etc., ANN COLE, Hutchinson's Account of Ann, etc., ELIZABETH KNAPP, A Case of Spiritualism, etc., MOORE FAMILY, Physical Manifestations, etc., GOODWIN FAMILY, Hutchinson's Account, etc., SALEM WITCHCRAFT, Origin of Beliefs, etc., TITIA, Examination of her, etc., SARAH GOOD, Her Examination, etc., DORCAS STARR, Her Examination, etc., SARAH OSBORN, Her Examination, etc., SARAH OSBORN, Was seen secretly, etc., MARTHA COBBY, Her Character, etc., SARAH COBBY, Her Examination, etc., REBECCA NURSE, Was seen as Apparition, etc., MARY EASTY, Her Examination, etc., SUSAN A. MARY, Her Examination, etc., MARTHA CARLIER, Examination, etc., GEORGE BURROUGHS, His Susceptibilities and Character, etc., etc., etc.

SUMMARY. Number executed, Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSED GIRLS. Ann Putnam's Confession THE PROSECUTORS. WITCHCRAFT'S ACTION. LOCAL AND PERSONAL METHODS OF PROVIDENCE.

APPENDIX.

CHRISTENDOM'S MYSTIC DEVIL. LIMITATIONS OF ITS POWERS. COVENANTS WITH HIM. HIS DEFEAT. DEMONOLOGY AND NEUROMANCY. BIBLICAL WITCH AND WITCHCRAFT. CHRISTENDOM'S WITCH AND WITCHCRAFT. SPIRIT, SOUL AND MEXICAL POWERS. TWO SETS OF MENTAL POWERS—AGASSIZ. MARVEL AND SPIRITUALISM. BIBLEAN WORDS.

Cloth, 12mo., pp. 482. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

